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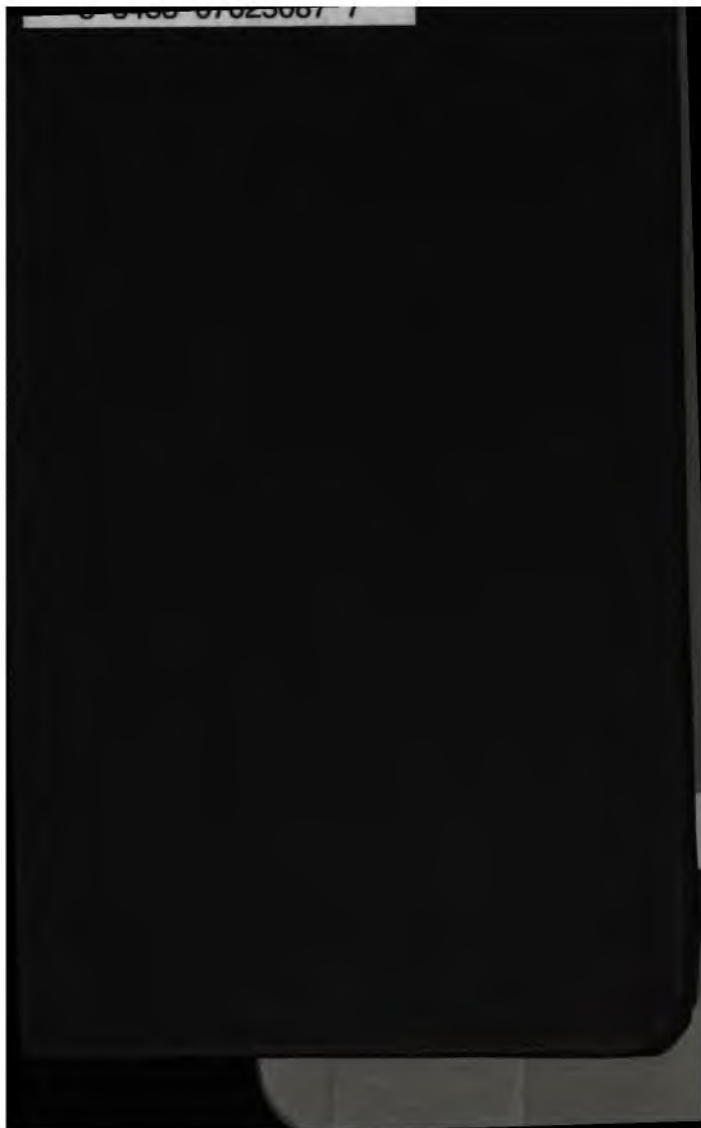
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THE  
BOY'S MANUAL,

COMPRISING

A SUMMARY VIEW

OF THE

STUDIES, ACCOMPLISHMENTS, AND PRIN-  
CIPLES OF CONDUCT.

BEST SUITED FOR PROMOTING

RESPECTABILITY AND SUCCESS IN LIFE.

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NEW-YORK:  
PUBLISHED BY D. APPLETON & CO.

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1842.

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## THE BOY'S MANUAL.

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### INTRODUCTION.

It is sincerely to be lamented, that while languages are taught with the utmost grammatical accuracy, and the sciences, which are capable of demonstration, are precisely defined and inculcated, the noblest of all sciences,—the knowledge of ourselves and our duties, is left to be picked up by chance, is liable to be distorted by prejudice, and sullied by falsehood.

Lectures on Moral Philosophy are less frequent, even where some attention is paid to this important subject, than on any other branch of human learning. From what does this baneful defect arise? Is it presumed, that men are born perfect in morals, or that the school of the world will sufficiently teach them? Or is the study considered as laying primitive restraints on human action; and therefore incompatible with that liberty of choice, which some so foolishly wish to inculcate?



The neglect, I am sure, will be allowed, though the cause of it may be hypothetical or unknown; and the melancholy effects of this oversight in education, are perceptible in the conduct of almost every person with whom we are conversant. In consequence of the want of instruction in this most valuable part of learning, young persons launch into the world, without principles to restrain, or experience to guide them. They are the slaves of passions, whose tendency they have not learned to consider; they are the dupes of prejudices, which pervert natural reason, and dishonour human sagacity. Whereas, did they start with some certain rules of action, though they might not always avail to keep them right, they would inform them when they were wrong. Reflection would, by degrees, give just principles an habitual influence; and men would, in consequence, become more virtuous and more wise.

We have some very valuable modern publications on the subject of moral and political duties. These cannot well be separated; for man has a private and a public station to fill—he must perform his part in the circle of his own immediate connexions, and likewise re-

gard himself as a member of the community. But none of these works have been introduced into schools, where alone they could have their full and desired effect. By those, indeed, who are more advanced in years, they are rather studied than acted on; and are more valued as elegant speculations, than as practical lessons of conduct.

It is to supply the want of instruction in those principles which should govern the conduct of life, both as it respects ordinary deportment among men and the higher objects of existence, that the following manual has been prepared. The subjects on which it treats are of vital importance and the precepts which it conveys are of daily utility. If any deficiency should be found in interest or any mistakes in doctrine, let them be imputed rather to an error of judgment in the author, than any want of zeal for the welfare of those for whose use it is intended.

## IMPORTANCE OF INTELLECTUAL CULTIVATION.

No man is obliged to learn and know every thing; this can neither be sought nor required, for it is utterly impossible: yet all persons are under some obligation to improve their own understanding; otherwise it will be a barren desert, or a forest overgrown with weeds and brambles. Universal ignorance or infinite errors will overspread the mind, which is utterly neglected, and lies without any cultivation.

Skill in the sciences is indeed the business and profession but of a small part of mankind; but there are many others placed in such an exalted rank in the world, as allows them much leisure and large opportunities to cultivate their reason, and to beautify and enrich their minds with various knowledge. Even the lower orders of men have particular callings in life, wherein they ought to acquire a just degree of skill; and this is not to be done well, without thinking and reasoning about them.

The common duties and benefits of society, which belong to every man living, as we are social creatures, and even our native and necessary relations to a family, a neighbourhood, or government, oblige all persons whatsoever to use their reasoning powers upon a thousand occasions; every hour of life calls for some regular exercise of our judgment, as

to time and things, persons and actions; without a prudent and discreet determination in matters before us, we shall be plunged into perpetual errors in our conduct. Now that which should always be practised must at some time be learnt.

Besides, every son and daughter of Adam has a most important concern in the affairs of a life to come, and therefore it is a matter of the highest moment, for every one to understand, to judge, and to reason right about the things of religion. It is vain for any to say, we have no leisure or time for it. The daily intervals of time, and vacancies from necessary labour, together with the one day in seven in the Christian world, allow sufficient time for this, if men would but apply themselves to it with half so much zeal and diligence as they do to the trifles and amusements of this life, and it would turn to infinitely better account.

Thus it appears to be the necessary duty, and the interest of every person living, to improve his understanding, to inform his judgment, to treasure up useful knowledge, and to acquire the skill of good reasoning, as far as his station, capacity, and circumstances, furnish him with proper means for it. Our mistakes in judgment may plunge us into much folly and guilt in practice. By acting without thought or reason, we dishonour the God that made us reasonable creatures, we often become injurious to our neighbours, kindred, or friends, and we bring sin and misery upon ourselves.

for we are accountable to God, our judge, for every part of our irregular and mistaken conduct, where he hath given us sufficient advantages to guard against those mistakes.

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### ON THE VALUE OF KNOWLEDGE.

IN case that your business or domestic avocations should leave you little time to devote to books, do not fall into the vulgar habit so prevalent among those who seldom or never study;—that is, to abhor all knowledge which they have not themselves acquired; to laugh at all those who value intellectual cultivation; and to stick fast by ignorance as a kind of social good.

Despise false knowledge; it is bad; but appreciate real knowledge as you ought, for it is both ennobling and useful. Esteem it, whether you have had opportunities of proving its excellence or not.

Be ever eager to improve yourself, either by persevering in the cultivation of some one science, or by reading good books on a variety of subjects. To a man of respectable station such intellectual exercise is of great use; not only for the pure pleasure and the instruction which he derives from it, but having the reputation of taste, and a love of learning, he will possess superior influence in urging others to pursue the same good path. Envy is al-

ways busy in casting discredit upon an upright man, if it can lay hold of any reason or pretext to call him ignorant, or the promoter of ignorance, so that his best actions are looked upon by the people with a malignant eye, being either denied or run down with all their power. The cause of religion, of our country, and of honour, requires bold champions; of virtuous intentions in the first place, and next of wisdom and moderation. Woe to us, where the evil-minded can say with justice to men of merit, "You have not studied, you are rude and uncultivated."

But to obtain reputation as a wise man, never pretend to knowledge you do not actually possess. All species of imposture are disgraceful; and even the ostentation of knowing that which you are perfectly sensible you do not know. Besides, there is no impostor who must not, sooner or later, drop the mask, and it is then over with him. But however highly we are bound to estimate knowledge, we ought not to be idolators at its shrine. We may desire to possess it, and to impart it to others; but if we are enabled to acquire only a little, let us be content, and show frankly how much we really know. Great variety of knowledge is a good thing, but virtue is eventually of still greater importance; and owing to fortune, the latter is susceptible of being united with ignorance.

For this reason, if you know much, you will not despise the ignorant. Knowledge is like wealth, desirable in order to assist others; but

he who has it not, being still able to make a good citizen, boasts a title to our respect. Diffuse enlightened thoughts among the less educated classes. But in what do these consist? Not those tending to produce a disputatious, sententious, and malignant people; not those violent declamations so much extolled in plays and romances, and in which the lowest rabble are made heroes, the better orders described as villains, and in which the whole face of society is caricatured in order to excite abhorrence; where the virtuous cobbler is selected to say insolent things to his lordship, while his virtuous lordship espouses the daughter of the cobbler, and where even cut-throats are represented as admirable, in order to throw odium on him who will not admire them.

The truly enlightened views calculated for diffusion among the lower classes, are such as tend to preserve them from error and exaggeration; those which, without asking them to become blind votaries of him who knows and is able to do more than themselves, impress upon them a noble disposition towards courtesy, towards benevolence and gratitude; views which may withdraw them from all excited and mad ideas of anarchy and licentious government; teach them to exercise with pious dignity the obscure but honourable duties which Providence has assigned them; and convince them that social distinctions are necessary, although if we be equally virtuous, we shall finally reap equal reward for our actions at the hands of God.

### THE CULTURE OF ATTENTION AND MEMORY.

THE facts which have been briefly referred to, in regard to the phenomena of memory, lead to some remarks of a practical nature. These relate to the improvement of attention and memory in persons of adult years, and the cultivation of these powers in the education of the young.

The rules from which benefit is to be derived for the improvement of memory, in persons of adult years, may be chiefly referred to the following heads.

I. The cultivation of habits of attention, or of intense application of the mind to whatever is at the time its more immediate object of pursuit.

II. Habits of correct association. These consist in the constant practice of tracing the relation between new facts and others with which we are previously acquainted; and of referring facts to principles which they are calculated to illustrate, or to opinions which they tend to confirm, modify, or overturn. This is the operation of what we call a reflecting mind; and that information which is thus fully contemplated and associated is not likely to be forgotten.

III. Intimately connected with both the former rules is the cultivation of that active, inquiring state of mind which is always on the



watch for knowledge from every source that comes within its reach, either in reading, conversation, or observation. Such a mind is ever ready to refer newly-acquired knowledge to its proper place. It is thus easily retained, and made to yield those conclusions which are legitimately deduced from it.

IV. Method; that is, the pursuit of particular subjects, upon a regular and connected plan.

All these principles are opposed to that listless, inactive state of mind which is occupied with trifles, or with its own waking dreams; or which seeks only amusement in desultory pursuits which pass away and are forgotten. They are likewise opposed to habits of irregular and desultory application, which even intellectual persons are apt to fall into, by means of which the mind loses the train of investigation, or of argument, in which it had made some progress, and may not be able to recover it in a satisfactory manner. Nothing, indeed, appears to contribute more to progress in any intellectual pursuit than the practice of keeping the subject habitually before the mind, and of daily contributing something towards the prosecution of it.

V. Attention and memory are greatly promoted by writing on a subject, especially if be done in a distinct and systematic manner also, by conversing on the subject, and by instructing others in it. These exercises, indeed, may perhaps be considered rather as to attention, or a clear comprehension

subject, than to memory. For in regard to memory, it is remarkable how much its power is increased in many instances by that kind of exercise by which it is alone trusted to, without any aid from writing. I have known medical men, for example, who had to recollect numerous appointments, do so with perfect accuracy by trusting to memory, to which they had habituated themselves, but blunder continually when they kept a written memorandum. The mental power which is in some cases acquired by constant and intense exercise is indeed astonishing. Bloomfield the poet relates of himself, that nearly one-half of his poem, the Farmer's Boy, was composed, revised, and corrected, without writing a word of it, while he was at work with other shoemakers in a garret.

Similar rules apply to the cultivation of these powers in young persons. They may be chiefly referred to the following heads:—

I. Exciting constant attention and constant interest. For this purpose it is of essential importance that whatever reading is presented to children shall be of a kind which they understand, and in which they can feel interest and pleasure. This will be greatly promoted by directing their attention to the meaning of words, and explaining them by familiar illustrations. The practice of setting tasks as punishments cannot be alluded to in terms adequate to its extreme absurdity. On this ground also it must be considered as a great error in education to make children attempt

too much; that is, more than they can do with close attention. When a sense of weariness or mental languor takes place; what follows is not merely loss of time, but an important injury done to the mental constitution; and it appears to be of the utmost consequence that the time of children should be as much as possible divided between intense attention and active recreation. By a shorter time occupied in this manner not only is more progress made than by a longer with listless and imperfect application, but an important part of mental discipline is secured, which by the other method is entirely neglected. Similar observations, indeed, apply to persons at every period of life, and we are fully persuaded that progress in any intellectual pursuit does not depend so much upon protracted laborious study as on the practice of keeping the subject habitually before the mind, and on the intensity of mental application.

II. Cultivating habits of association, by pointing out to children the relation of facts to each other, the manner in which they illustrate one another, or lead to some general conclusion. By directing them in this manner from any particular fact to recollect similar or analogous facts which had formerly passed before them, they will be trained at once to attention, memory, and reflection.

III. Cultivating that general activity of mind which seeks for information on every subject that comes in its way. The most common and trivial occurrences may thus be made

the source of mental improvement: the habits of animals; the natural history of the articles that are constantly before us, in clothes, food, furniture; articles of manufacture from a watch to a pin; the action of the mechanic powers, as illustrated by various contrivances in constant use; the structure of a leaf, a flower, a tree. To those farther advanced a constant source of interest may be found in history, geography, and memoirs of eminent individuals; and in the leading principles of natural history, natural philosophy, and chemistry. Every new subject of thought which is thus presented to the mind is both valuable in itself by the powers which it calls into action, and by proving a nucleus to which new facts may be afterward associated.

IV. Memory and attention are greatly promoted in young persons by writing; provided it be done, not merely in the form of extracts from books, but in their own words: in history, for example, in the form of chronological tables; and on other subjects in clear and distinct abstracts, neatly and methodically written.

V. These exercises of mind are greatly promoted in the young by verbal communication. Hence the importance of frequent examination. The teacher is thereby enabled, not only to ascertain their progress, but to explain what they do not understand; to impress upon them important points to which they may not have sufficiently attended; to excite attention, in-

quiry, and interest; and so to cultivate the habits of association and reflection. These, in fact, ought to be the objects to be kept in view in all such exercises as of much greater moment than the mere putting of questions. On the same principle, a most useful exercise for young persons is instructing others still younger on subjects which they have themselves recently acquired.

VI. In the cultivation of the mental powers in the young, a point of essential importance is the selection of proper and worthy objects of acquirement. In the general conduct of education in this respect the chief error appears in general to have been, devoting too much time and attention in females to superficial accomplishments, and in males to mere acquirement in languages and mathematics: and the great object to be kept in view from the very earliest period is the paramount importance of the actual knowledge of things on subjects of real utility, the actual cultivation of habits of observation, inquiry, association, and induction; and, as the foundation of the whole, the habit of steady and continued attention. The cultivation of these mental habits is of greater value by far than any one acquirement whatever; for they are the basis of all future improvement, and are calculated to give a tone to the whole character.

In this brief outline I have said nothing on the subject of religious instruction; for the same rules apply to it as to branches of inferior

importance, in as far as it is to be considered as engaging the intellectual powers. The chief error here appears to be, the practice of trusting too much to the mere repetition of tasks or catechisms, without that kind of direct personal instruction which is calculated to interest the attention, to fix the truths upon the understanding, and to cultivate the habits of association and reflection. A leading branch of this subject, the culture of the moral feelings, does not belong to our present inquiry; but it is impossible to mention it without alluding to its intense interest even in a philosophical point of view. One of the most striking phenomena, certainly, in the science of the human mind, is the high degree of culture of which the moral powers are susceptible, even in the infant mind, long before the powers of intellect are developed for the investigation of truth.

In reference to the whole science of education, nothing is of greater importance than the principle of association, which, we have formerly seen, exerts a most extensive influence, not in the remembrance of facts alone, but in perpetuating and recalling mental emotions. We take a very limited view, indeed, of this great subject, if we confine education entirely or chiefly to the acquisition of knowledge, or even to the culture of the intellectual powers. That system is deficient in its most essential part which does not carry on along with these a careful and habitual culture and regulation

of the passions and emotions of the young: their attachments and antipathies, their hopes and fears, their joys and sorrows; the cultivation of the social and benevolent affections; the habit of repressing selfishness, and bearing inconveniences and disappointments without murmuring; a disposition to candour and ingenuousness, and a sacred regard to truth. Their future character as social and moral beings will be greatly influenced by the manner in which they are taught from an early period to regulate their emotions, by directing them to adequate and worthy objects, and controlling them by the great principles of wisdom and virtue. In this important process the principle of association exerts a most extensive influence. The stern lessons of morality, and even the sublime truths of religion, may be rigidly impressed upon the minds of the young, and may, in after-life, recur from time to time as a mere matter of remembrance; but many must have experienced how different is the impression when they recur in close association with a father's affection and a mother's tenderness,—with the lively recollection of a home, where the kindest sympathies of the human heart shed around the domestic circle all that is lovely in life, while a mild and consistent piety habitually pointed the way to a life which is to come.

THE IMAGINATION AND THE IMPORTANCE  
OF ITS PROPER REGULATION.

IN the exercise of IMAGINATION, we take the component elements of real scenes, events, or characters, and combine them anew by a process of the mind itself, so as to form compounds which have no existence in nature. A painter, by this process, depicts a landscape combining the beauties of various real landscapes, and excluding their defects. A poet or a novelist, in the same manner, calls into being a fictitious character, endowed with those qualities with which it suits his purpose to invest him, places him in contact with other beings equally imaginary, and arranges, according to his will, the scenes in which he shall bear a part, and the line of conduct which he shall follow. The compound in these cases is entirely fictitious and arbitrary; but it is expected that the individual elements shall be such as actually occur in nature, and that the combination shall not differ remarkably from what might really happen. When this is not attended to, as in a picture or a novel, we speak of the work being extravagant, or out of nature. But, avoiding combinations which are grossly at variance with reality, the framer of such a compound may make it superior to any thing that actually occurs. A painter may draw a combination of beauties in a landscape superior to any thing that is actually



known to exist; and a novelist may delineate a more perfect character than is met with in real life. It is remarked by Mr. Stewart, that Milton in his Garden of Eden has "created a landscape more perfect, probably, in all its parts, than has ever been realized in nature, and certainly very different from any thing that this country exhibited at the time when he wrote." "It is a curious remark of Mr. Walpole," he adds, "that Milton's Eden is free from the defects of the Old English Garden, and is imagined on the same principles which it was reserved for the present age to carry into execution."

The mode of artificial combination which results from the exercise of imagination is applicable chiefly to four kinds of composition.

1. Fictitious narrative, in which the author delineates imaginary scenes or transactions; and paints imaginary characters, endowing them with such qualities as may suit the purpose which he has in view.

2. Composition or verbal address, directed to the passions, and intended to excite particular mental emotions. To this head are referable many of the combinations of the poet, and addresses calculated to operate upon the feelings of a popular assembly; also, those which derive their character from the language of trope and metaphor. The genius of the orator, and the inventive powers of the poet, are exhibited in the variety and the novelty of the analogies, resemblances, illustrations, and

figures, which he thus brings to bear upon his subject.

3. Those unexpected and peculiar associations which form the basis of wit and humour.

4. Combinations of objects of sense, calculated to produce mental emotions of a pleasurable or painful kind, as our impressions of the sublime, the beautiful, the terrible, or the ludicrous. The combinations of this class are chiefly referable to the head of objects of taste, or the fine arts; and are exemplified in the inventions of the painter and the statuary, in decorative architecture and artificial gardening,—we may add, theatrical exhibitions and music.

The facility of rapidly forming in these several departments combinations calculated to produce the effect which is intended, constitutes what we call *inventive genius*. Similar powers of invention, founded on an exercise of imagination, may also be applied to the investigations of science. It may be employed, for example, in the contrivance of experiments calculated to aid an investigation or to illustrate a doctrine; and in the construction of those legitimate hypotheses which have often led to the most important discoveries.

The union of elements, in all such productions of the imagination, is regulated by the knowledge, the taste, and the intellectual habits of the author; and, we must add, by his moral principles. According to the views, the habits, and the principles of him who frames them, therefore, they may either con-

tribute to moral and intellectual improvement, or they may tend to mislead the judgment, vitiate the taste, and corrupt the moral feelings.

Similar observations apply to the conduct of the imagination in individuals, and its influence in the cultivation of moral and intellectual character. There is certainly no power of the mind that requires more cautious management and stern control; and the proper regulation of it cannot be too strongly impressed upon the young. The sound and proper exercise of it may be made to contribute to the cultivation of all that is virtuous and estimable in human character. It leads us, in particular, to place ourselves in the situation of others, to enter into their feelings and wants, and to participate in their distresses. It thus tends to the cultivation of sympathy and the benevolent affections; and promotes all those feelings which exert so extensive an influence in the duties of friendship and the harmonies of civil and social intercourse. We may even say that we exercise imagination when we endeavour to act upon that high standard of morals which requires us "to do to others as we would that they should do unto us:" for in this mental act we must imagine ourselves in the situation of other men, and, in their character, judge of our own conduct towards them. Thus a man deficient in imagination, though he may be free from any thing unjust or dishonourable, is apt to be cold, contracted, and selfish,—regardless of the feelings and indif-

ferent to the distresses of others. Further, we may be said to exercise imagination when we carry our views beyond present and sensible objects, and endeavour to feel the power of "things which are not seen," and the reality of scenes and times which are yet to come. On the other hand, imagination may be employed for calling into being evils which have no existence, or for exaggerating those which are real; for fostering malevolent feelings, and for imputing to those with whom we are connected motives and intentions which have no foundation in truth. Finally, an ill-regulated imagination may be employed in occupying the mind with waking dreams and vain delusions, to the exclusion of all those high pursuits which ought to employ the faculties of a rational being.

There has been considerable difference of opinion in regard to the effects produced upon the mind by fictitious narrative. Without entering minutely upon the merits of this controversy, I think it may be contended, that two evils are likely to arise from much indulgence in works of fiction. The one is a tendency to give way to the wild play of the imagination; a practice most deleterious, both to the intellectual and moral habits. The other is a disruption of the harmony which ought to exist between the moral emotions and the conduct,—a principle of extensive and important influence. In the healthy state of the moral feelings, for example, the emotion of sympathy

excited by a tale of sorrow ought to be ed by some efforts for the relief of the . When such relations in real life are to from time to time without any such the emotion gradually becomes weaker that moral condition is produced which selfishness, or hardness of heart. F tales of sorrow appear to havè a tendency;—the emotion is produced the corresponding conduct; and wh habit has been much indulged, the resu to be, that a cold and barren sentiment produced, instead of the habit of active lence. If fictitious narratives be empl depicting scenes of vice, another evi greatest magnitude is likely to resu them, even though the conduct exhibite be shown to end in remorse and misery the mere familiarity with vice, an-i done to the youthful mind, which is i gree compensated by the moral at the

Imagination, therefore, is a mental p extensive influence, and capable of bei ed to important purposes in the cultiv individual character. But to be so, it kept under the strict control both of and of virtue. If it be allowed to w discretion, through scenes of imagined ambition, frivolity, or pleasure, it tends draw the mind from the important pur life, to weaken the habit of attention. impair the judgment. It tends, in material manner, to prevent the due

of those nobler powers which are directed to the cultivation both of science and virtue. The state of a mind which has yielded itself to the influence of this delusive habit cannot be more forcibly represented than in the words of an eloquent writer:—"The influence of this habit of dwelling on the beautiful fallacious forms of imagination will accompany the mind into the most serious speculations, or rather musings, on the real world, and what is to be done in it, and expected; as the image which the eye acquires from looking at any dazzling object still appears before it wherever it turns. The vulgar materials that constitute the actual economy of the world will rise up to its sight in fictitious forms, which it cannot disenchant into plain reality, nor will even suspect to be deceptive. It cannot go about with sober, rational inspection, and ascertain the nature and value of all things around it. Indeed, such a mind is not disposed to examine with any careful minuteness the real condition of things. It is content with ignorance, because environed with something more delicious than such knowledge in the paradise which imagination creates. In that paradise it walks delighted, till some imperious circumstance of real life call it thence, and gladly escapes thither again when the avocation is past. — There every thing is beautiful and noble as could be desired to form the residence of an angel. If a tenth part of the felicities that have been enjoyed, the great actions that have

been performed, the beneficent institutions that have been established, and the beautiful objects that have been seen in that happy region, could have been imported into this terrestrial place,—what a delightful thing it would have been to awake each morning to see such a world once more.”\*

To the same purpose are the words of another writer of the highest authority:—“To indulge the power of fiction, and send imagination out upon the wing, is often the sport of those who delight too much in silent speculation. He who has nothing external that can divert him must find pleasure in his own thoughts, and must conceive himself what he is not,—for who is pleased with what he is? He then expatiates in boundless futurity, and culls from all imaginable conditions that which for the present moment he should most desire; amuses his desires with impossible enjoyments, and confers upon his pride unattainable dominion. The mind dances from scene to scene, unites all pleasures in all combinations, and riots in delights which nature and fortune, with all their bounty, cannot bestow. In time, some particular train of ideas fixes the attention; all other intellectual gratifications are rejected; the mind, in weariness or leisure, recurs constantly to the favourite conception, and feasts on the luscious falsehood whenever she is offended with the bitterness of truth. By de-

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\* *Foster's Essays.*

grees the reign of fancy is confirmed; she grows first imperious, and in time despotic. Then fictions begin to operate as realities, false opinions fasten on the mind, and life passes in dreams of rapture or of anguish.”\*

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## CULTURE OF THE JUDGMENT.

WE have every reason to believe that, though there may be original differences in the power of judgment, the chief source of the actual varieties in this important function is rather to be found in its culture and regulation. On this subject there are various considerations of the highest interest, claiming the attention of those who wish to have the understanding trained to the investigation of truth. These are chiefly referable to two heads; namely, the manner in which the judgment suffers from deficient culture; and the manner in which it is distorted by want of due regulation.

I. The judgment is impaired by deficient culture. This is exemplified in that listless and indifferent habit of the mind in which there is no exercise of correct thinking, or of a close and continued application of the attention to subjects of real importance. The mind is engrossed by frivolities and trifles, or bewildered by the wild play of the imagination; and, in regard to opinions on the most important

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\* Johnson's *Rasselas*.



subjects, it either feels a total indifference, or receives them from others without the exertion of thinking or examining for itself. The individuals who are thus affected either become the dupes of sophistical opinions imposed upon them by other men, or spend their lives in frivolous and unworthy pursuits, with a total incapacity for all important inquiries. A slight degree removed from this condition of mind is another, in which opinions are formed on slight and partial examination, perhaps from viewing one side of a question, or, at least, without a full and candid direction of the attention to all the facts which ought to be taken into the inquiry. Both these conditions of mind may perhaps originate partly in constitutional peculiarities or erroneous education; but they are fixed and increased by habit and indulgence, until, after a certain time, they probably become irremediable. They can be corrected only by a diligent cultivation of the important habit which, in common language, we call sound and correct thinking; and which is of equal value, whether it be applied to the formation of opinions, or to the regulation of conduct.

II. The judgment is vitiated by want of due regulation; and this may be ascribed chiefly to two sources,—prejudice and passion. Prejudice consists in the formation of opinions before the subject has been really examined. By means of this, the attention is misdirected, and the judgment biassed, in a manner of which the individual is often in a great measure unconscious. The highest degree of it is exem-

plified in that condition of the mind in which a man first forms an opinion which interest or inclination may have suggested ; then proceeds to collect arguments in support of it ; and concludes by reasoning himself into the belief of what he wishes to be true. It is thus that the judgment is apt to be misled, in a greater or less degree, by party spirit and personal attachments or antipathies ; and it is clear that all such influence is directly opposed to its sound and healthy exercise. The same observations apply to passion, or the influence exerted by the moral feelings. The most striking example of this is presented by that depraved condition of the mind, which distorts the judgment in regard to the great principles of moral rectitude. "A man's understanding," says Mr. Locke, "seldom fails him in this part, unless his will would have it so ; if he takes a wrong course, it is most commonly because he goes wilfully out of the way, or at least chooses to be bewildered ; and there are few, if any, who dreadfully mistake, that are willing to be right."

These facts are worthy of much consideration, and they appear to be equally interesting to all classes of men, whatever may be the degree of their mental cultivation, and whatever the subjects are to which their attention is more particularly directed. There is one class of truths to which they apply with peculiar force,—namely, those which relate to the moral government of God, and the condition of man as a responsible being. These great truths

and the evidence on which they are founded are addressed to our judgment as rational beings; they are pressed upon our attention as creatures destined for another state of existence; and the sacred duty from which no individual can be absolved is a voluntary exercise of his thinking and reasoning powers,—it is solemnly, seriously, and deliberately to consider. On these subjects a man may frame any system for himself, and may rest in that system as truth; but the solemn inquiry is, not what opinions he has formed, but in what manner he has formed them. Has he approached the great inquiry with a sincere desire to discover the truth; and has he brought to it a mind, neither misled by prejudice, nor distorted by the condition of its moral feelings;—has he directed his attention to all the facts and evidences with an intensity suited to their momentous importance; and has he conducted the whole investigation with a deep and serious feeling that it carries with it an interest which reaches into eternity? Truth is immutable and eternal, but it may elude the frivolous or prejudiced inquirer; and, even when he thinks his conclusions are the result of much examination, he may be resting his highest concerns in delusion and falsehood.

The human mind, indeed, even in its highest state of culture, has been found inadequate to the attainment of the true knowledge of the Deity; but light from heaven has shone upon the scene of doubt and of darkness, which will conduct the humble inquirer through every



Cut off from the enjoyments of society by ill-health, separated from your friends by distance of place, or a voluntary recluse from worldly engagements, you may still solace your leisure with the fruits of learned industry; and keep up an acquaintance with the wise, in their immortal writings. Disgusted with the folly, or shocked with the turpitude of mankind, you may retire to your study or your fire-side, and associate with the illustrious dead, or the enlightened living;—and, arming yourselves with maxims of prudence and reflection, return to the world with fresh resolution to enable you to act or to suffer.

Mere reading, however, is only the employment of frivolous or weak minds, in order to kill time. I wish you to reap profit as well as pleasure from this delightful exercise! How is this to be done? Not by dipping into different authors with a desultory and vacant attention; not by rapidly running through many volumes, and as soon forgetting their contents; but by selecting the best writers alone, in every branch of learning; and by acquiring habits of ratiocination and reflection, on what has passed under your review.

He who retains no relish on the palate after he rises from the feast, is a voluptuary of a vitiated taste, or obtunded feelings. Were you to pass through a garden where the most exquisite odours recreated the senses, would you feel happy on leaving it, to retain no relish of the sweets, nor to carry with you some of the most fragrant flowers, when freely perm-

to pluck them? The reader who is satisfied with the temporary charm of novelty, or swallows knowledge without taking time to digest it, is exactly in the situation of him who casually sees himself in a glass, and soon forgets his natural appearance; or who indulges his other senses, while reason, by whose test they should be tried, is suffered to lie dormant.

Read, therefore, to reflect; and reflect, that you may be eager to read. Even the journal of the day may afford improvement to a contemplative mind. The *quicquid agunt homines*, the avocations of ordinary men, the schemes of the politician, the edicts of power, every incident, every occurrence, to him who seeks for wisdom, will supply opportunities to become wise. The bee from the humblest plant can rifle sweets: even from the most poisonous, it can extract some honey. In such cases, however, the toil may be greater than the advantage; but still that labour is not to be despised which is not wholly in vain. We have different tastes; and, under the influence of reason and religion, all may occasionally be indulged. But it is certainly most commendable, and shows the strongest intellectual sanity, to pursue that with the most active perseverance, which, when obtained, will conduce to the best ends; and not to sacrifice the advantage of lasting improvement to temporary amusement.

The best authors in all languages are a fertile field, from which you may reap a luxuriant crop; but if you cut them down without bind

ing them into sheaves; or if, after binding up, you neglect to carry them away, you take the greatest labour, and yet content yourself with the least reward.

To descend from allegorical language—in the pursuit of enjoyment from reading, never forget to draw some practical improvement from what you read. The essence of a bundle of sweets may be contained in a phial; and the richest authors may have their most useful parts compressed in a nut-shell.

It is an excellent method to keep a commonplace book, to enter what is most interesting or useful in the course of your studies; but should this be thought too troublesome, you may, by reflection, commit to the tablet of your mind what is more peculiarly valuable; and carry it into use, as often as your intercourse with mankind shows you its propriety or advantage.

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#### ON THE MEANS OF READING WITH THE MOST ADVANTAGE.

It is probable that many students impair their health in a continual course of reading and literary labour, without an adequate return of pleasure or improvement. They read, indeed, because they consider it as a duty, or because they are endeavouring to accomplish themselves for the practice of a profession; but they are ready to confess that the whole

tenour of their studies is one continued toil, and that the advantage they derive from them is by no means a recompense for exhausted spirits and habitual melancholy.

With a view to relieve students of this description, who are usually virtuous and laudable characters, I will endeavour to suggest a few hints, which may possibly contribute to render their reading more agreeable and advantageous. But I wish to premise, that in what I now say, and in whatever I have said, in the style of direction and advice, I mean only to offer, not to obtrude; to submit, and not to dictate.

In order to receive the proper advantage from reading, it must be rendered a pleasing employment. Human nature is so constituted, that no practice will be continued long and regularly which is not attended with some degree of pleasure. We enter upon a study which is irksome and disgustful with reluctance; we attend to it superficially, and we relinquish it without reflecting upon it in a degree sufficient for the purpose of improvement. Instead of thinking of it uniformly and steadily, we drive it from our minds as the cause of uneasiness. But the heart and affections, the imagination and the memory, co-operate with the understanding in deriving all possible advantage from the study which we love.

The first and most important object is, therefore, to form a strong attachment to those parts of science, or to those books, which our judg-



ment or situation directs us to study. There are various methods conducive to this end ; but perhaps none are more effectual than that of conversing with men of sense and genius on the books and the subjects which we purpose to examine. There is a warmth and spirit in conversation which renders topics, otherwise cold and lifeless, both interesting and animated. When the company is departed, and the conversation at an end, we are naturally inclined to see what has been said in books on the subjects discussed ; and the light let in by the preceding conversation is an excellent introduction and guide to our subsequent inquiries in solitude.

As soon as we have obtained, by reading, a competent knowledge of a book or particular subject, it will contribute greatly to animate us in proceeding still farther, if we talk of it either with our equals or inferiors in attainments, or with the learned and experienced. In such conversation we venture to advance an opinion ; our self-love renders us solicitous to maintain it. We seek the aid of a book as an auxiliary ; we therefore read it with eager attention ; and I believe it will be difficult to avoid loving that which we attend to frequently and with eagerness ; so that in this manner an attachment to books and literary employments is gradually formed ; and what began in labour or necessity becomes choice, and constitutes, as it is found to do in a thousand instances, a most delightful pleasure.

Indeed, if we can once fix our attention

very closely on a good book, nothing more will be necessary to make us love it. As in nature, when two substances approach each other very nearly, the attraction of cohesion fastens them together; so when the mind attaches itself closely to any subject whatever, it becomes, as it were, united to it, and gravitates towards it with a spontaneous velocity. There is, indeed, no study so dry, but by fixing our attention upon it, we may at last find it capable of affording great delight. Metaphysics and mathematics, even in their abstrusest parts, are known to give the attentive student a very exalted satisfaction. Those parts, then, of human learning, which in their nature are more entertaining, which address the imagination as well as the intellect, cannot fail of being beloved in a high degree, when the mind is closely and habitually applied to them.

In order to acquire the power and habit of fixing the attention, it will at first be necessary to summon a very considerable degree of resolution. In beginning the study of a new language, or any book or science which presents ideas totally strange, the mind cannot but feel some degree of disgust or reluctance. But let the student persevere, and in a very short time the disgust or reluctance will vanish, and he will be rewarded with high entertainment. Till this takes place, let him make it an inviolable rule, however disagreeable, to read a certain quantity, or for a certain time, and he will infallibly find, that what he entered upon as a task he will continue as a pleasure.

There are many students who spend their days in extracting passages from authors, and fairly transcribing them in their common-place book ; a mode of study truly miserable, which seldom repays the student either with profit or delight, which wastes his time, and wears out his eyes and his constitution. I most seriously advise all those who have been led to think that the exercise of the hand can impress ideas on the brain, who interrupt their attention by copying, who torture themselves in abridging, and who think that by filling their portfolios they shall enrich their understandings, to stop, while they have eyes to see or fingers to write. They have totally mistaken the road to learning ; and if they proceed in the way too long a time, they may suffer such injuries in it as shall disable them from returning, or seeking a better. After many years spent in this wretched labour, it is no wonder that they close their books, and make the old complaint of vanity and vexation. Nothing really serves us in reading but what the mind makes its own by reflection and memory. That which is transcribed, and then laid aside, is not in the least more appropriated than when it stood in the printed page. It is an error, if any suppose, that, by the act of marking the words on paper with a pen, the ideas are more clearly marked on the brain than by an attentive and repeated perusal.

The best method of extracting and epitomizing is to express the author's ideas, after shutting his book, in our own words. In this

exercise the memory is exerted, and the style improved. We make what we write our own; we think, we are active, and we do not condemn ourselves to an employment merely manual and mechanical. But after all, whatever a few may say, write, or think to the contrary, it is certain that the greatest scholars of past times were content with reading, without making either extracts or epitomes. They were satisfied with what remained in their minds after a diligent perusal, and when they wrote, they wrote their own. Reading is, indeed, most justly called the food of the mind. Like food, it must show its nutritive power by promoting growth and strength, and by enabling the mind to bring forth sound and vigorous productions. It must be converted *in succum et sanguinem*, into juice and blood, and not make its appearance again in the form in which it was originally imbibed. It is indeed true, and the instance may be brought in opposition to my doctrine, that Demosthenes transcribed Thucydides eight times with his own hand; but it should be remembered, that Demosthenes flourished long before printing was discovered, and that he was induced to transcribe Thucydides not only for the sake of improvement, but also for the sake of multiplying copies of a favourite author. Besides, he probably transcribed a good deal from memory; an exercise which certainly might assist to improve him in habits of composition.

A due degree of variety will contribute greatly to render reading agreeable. For,

though it is true that not more than one or two books should be read at once, yet when they are finished, it will be proper, if any weariness is felt, to take up an author who writes in a different style, or on a different subject; to change from poetry to prose, and from prose to poetry; to intermix the moderns with the ancients; alternately to lay down the book, and to take up the pen; and sometimes to lay them both down, and enter with alacrity into agreeable company and public diversions. The mind, after a little cessation, returns to books with all the voracious eagerness of a literary hunger. But the intermissions must not be long, nor frequent enough to form a habit of idleness or dissipation.

— He who would read with pleasure (and I repeat, that all who read with real profit must read with pleasure), will attend to the times of the day and the seasons of the year. The morning has been universally approved as the best time for study: the afternoon may be most advantageously spent in improving conversation. Those faculties which before dinner are capable of engaging in the acutest and sublimest disquisitions, are found, by general experience, to be comparatively dull and stupid after it. "I know not how it is," said a celebrated writer, "but all my philosophy, in which I was so warmly engaged in the morning, appears to me like nonsense as soon as I have dined."

Very hot weather is particularly unfavourable to reading. The months of July, August,

and September, are by no means the seasons in which the fruits of the mind arrive at maturity. A rigid philosopher will perhaps maintain, that the mental faculties are not to be affected by the vicissitudes of cold and heat; but who will listen to philosophy who is already convinced by actual experience? It is indeed remarkable, that these months are selected for vacation in the houses of legislature, in the courts of law, and in the seats of learning. In cold and inclement weather, when we are driven to the fire-side for comfort, we find that delight in our books which, in the vernal and autumnal season, we seek in the sunshine, and in the sweets of rural scenery. In the winter we no longer roam abroad, but collect our scattered ideas, and find, in the exercise of our faculties, that delight which is the consequence and reward of exerting, in a proper method, the natural energies of the divine particle which breathes within us.

But at all hours, and in all seasons, if we can restrain the licentious roivings of the fancy, soothe the passions of the heart, and command our attention so as to concentrate it on the subject we examine, we shall be sure to find it amply rewarded. Attend closely, and close attention to any worthy subject will always produce solid satisfaction, pleasure as well as profit.

## CLASSICAL LEARNING VINDICATED.

A FEW men of wit, who, in a long intercourse with the fashionable world, had probably forgotten that little knowledge of the ancient languages and authors which they had acquired at school, have endeavoured to bring into discredit the prevailing mode of education, which devotes much time to the study of Grecian and Roman literature. Possessed of natural parts, they have perhaps, besides, enjoyed all those advantages of good company and extensive commerce with the living world, which both excite, and give occasion to display, great abilities. They became, therefore, distinguished characters in their time, though their attainments in learning were few, and their real knowledge greatly defective. But, whatever figure they made, they would have shone with still greater lustre, if they had retained a tincture of that elegance and liberality of sentiment which the mind acquires by a study of the classics, and the cultivation of a pure taste, which contributes more to form the true gentleman, than the substituted ornaments of external grace.

The example of these illustrious but superficial personages has induced every prater who has been taught to lisp broken French, and dance a minuet, to laugh at the lubberly boy, as he calls him, who spends a dozen years at school in learning Greek and Latin. He un-

fairly represents this time as spent in acquiring the languages alone; ignorant that a taste is often formed in it for those authors who communicate the knowledge of things as well as of words, and who both open the sources of science, and furnish the most elegant pleasures during the remainder of life.

The pert vivacity of assured ignorance has often persuaded the fond mother to discard the tutor for the dancing-master; to be more solicitous that the hopes of the family, the heir, perhaps, to a title, an estate, and even a share of legislation, should be taught to hold up his head, than have it furnished with those ideas and sentiments which would render him truly happy in himself, and an honour and advantage to his friends and to his country.

Even among those who are fully sensible of the necessity of improving the beauties of the mind as well as the graces of the person, there prevails a predilection for modern languages and modern literature, to the exclusion of the ancient. In the idea of these, a sufficient stock of historical knowledge is to be gained by an attention to the events of the last two or three centuries; and a sufficient acquaintance with philosophy and polite learning from a perusal of the writers of France and Italy. Collections of letters and state-papers, and the epigrammatic narratives of the Historian of Fernel, are to supply the place of Herodotus, Thucydides, and Livy. Ariosto, Tasso, and Boileau, are to be read in preference to Homer, Virgil, and Horace; and the works of Voltaire



alone to be substituted in the place of all the poetry, all the philosophy, and all the history, that has ever been written. In consequence of these mistaken notions, our colleges, which have produced so many ornaments of human nature, are exploded, by the frivolous and insolent, as the seats of illiberal manners, of antiquated learning, and, in a word, of *pedantry*.

With respect to the charge that illiberal manners are the disgraceful characteristic of boys educated in grammar-schools, I must confess I am pleased with the natural simplicity of that age of sprightliness and inexperience; nor do I know a sight more truly ridiculous than that of a boy of fourteen affecting the graces, and behaving among his superiors in age and attainments with all the disgusting ease of self-sufficiency. The same natural good sense which makes the boy act in character, will teach the man a manly behaviour. And I believe every judicious person had rather see his son, while very young, partaking in the noisy mirth of his school-fellows, than grinning in the insipid circle of illiterate fashion.

With respect to the other charge, that a learned education is in little request in some polite circles, we confess and lament that it is true. But, though we allow fashion to dictate without control the exact shape and dimensions of a hat, a neckcloth, or a coat, yet a regard for the honour and happiness of human nature induces us to dispute her sovereign authority in those things on which depend the manners and sentiments of a rising generation.

If, however, it is granted, that the true gentleman, that is, the man of enlarged notions and polished taste, cannot, by any method of education, be so well formed as by the classical, yet it by no means follows that those whose happiness must, in a greater or less degree, depend on less comprehensive views of men and things, should be instructed in the same mode. The time that is usually spent in Adams' Grammar, and in acquiring just so much knowledge of the Latin language as may inspire a young man with self-conceit, but cannot enable him to enter into the spirit of an author, is certainly ill bestowed. He who is designed for a vulgar walk of life had much better be reading Emerson's Arithmetic than Pindar and Horace, and learning the Rule of Three than the Rules of Syntax.

The mistakes of well-meaning ignorance are to be pitied and excused. But how shall we apologize for those who move in a higher sphere, and who cannot but know that the greatest men our nation has produced, whether greatness is estimated by power, wealth, knowledge, or virtue, have laid the foundation of their eminence in our colleges, where little else was taught but classical learning? How shall we apologize for these, when they slight a mode of education, which the experience of ages has proved to be efficacious, and adopt a new one, which, from its superficial nature, cannot form the man of dignity, or of just taste?

Some leading authors seem to have wished that all our literary inquiries should be limited

to that period which they are pleased to distinguish by calling it the age of Louis XIV. It is, indeed, a shining interval in the revolutions of time ; but most of the great characters that appeared in it, were formed on the models of a better age, the age of Augustus, or of Pericles. And I know not whether the age of the Revolution might not exhibit examples of probity and learning, valour and patriotism, fitter for the imitation of an American than those of any epoch in the annals of rival nations.

While, however, we reprobate the idea of confining attention to the writings and transactions of the last three hundred years, it must be confessed that this period deserves particular regard. The inventions of the compass, of printing, of gunpowder, and a consequent spirit of enterprise, have rendered modern times interesting in a high degree. During this period, the French nation, to use their own idea, have been remarkably awakened ; nor will any man of letters, with just pretensions to taste, rest satisfied without reading the works of Fœnelon, of Boileau, and of many other French authors, who have written in the true spirit of the ancients. He will, after all, acknowledge that they are but imitations of those originals, which are no less open to him than they were to them ; and will confess it to be a want of spirit to drink at the distant stream when he has access to the fountain. If we can be contented with imitations, we have excellent ones in the works of Pope and Addison. But what sculptor would be satisfied with examining the

plaster bust, who was at liberty to study in the Florentine gallery ?

There is certainly something in the character of an American analogous to the disposition of an old Roman. He has a natural generosity and love of independence. He has also a gravity of temper better suited to mental and moral improvement than any other ; because more capable of fixed attention. French vivacity is foreign to his nature ; fashion, indeed, makes him sometimes adopt it ; but it sits awkwardly on him, lessens his inward consciousness of dignity, and lowers him no less in the estimation of others. The ideas of a Roman are congenial to him. His mind, when cultivated by classical instruction, shoots up to maturity with the vigour of an indigenous plant ; but thrives slowly, like the exotic, when nurtured only by the slender supplies of modern languages and philosophy.

The polish of external grace may, indeed, be deferred till the approach of manhood. When solidity is obtained by pursuing the modes prescribed by our forefathers, then may the file be used. The firm substance will bear attrition, and the lustre then acquired will be durable. A sensible father, who is not himself a convert to the effeminacy of the times, had rather see a son forming himself as a scholar and a man, on the example of an old Roman or Athenian, than imitating, in his writings and actions, the undignified vivacity of nations which have been taught by their philosophy to degrade human nature.

Surely no one will deny that the two principal objects in a well-conducted education are to cultivate a good heart, and to give the understanding such additional strength and information as may safely direct the heart in the various events of life, and teach the possessor of it to act up to the comparative dignity of a rational creature. But attainments merely ornamental, and those of a mere modern linguist, have little tendency to accomplish either of these purposes. On the contrary, as they add a lustre without solidity, they induce idleness to content itself with the appearances of merit, which are easily assumed, and to neglect the reality, as attainable only by a painful and unostentatious application. They inspire confidence without worth to support it; they give an air of insolent superiority which often defeats even the purpose of pleasing; and, however they may cause admiration in the dissipated and superficial, they are little esteemed by those whose applause is valuable; men of approved virtue and profound reflection. They are, then, only useful and truly graceful, when they tend to render good characters more conspicuously amiable.

ON THE PROPRIETY OF EXTENDING CLASSICAL STUDIES TO NATURAL AND EXPERIMENTAL PHILOSOPHY, AND UNITING PHILOLOGY WITH SCIENCE.

STUDENTS who have been most attached to classical literature, and who consequently have succeeded best in it, have often been grossly ignorant of those pleasing parts of science, the laws and operations of nature.

Were it only for the sake of variety, and the pleasure resulting from it, I would beg leave to suggest to classical scholars the propriety of extending the objects of their pursuit. Poetry, history, moral philosophy, and philology, though truly delightful of themselves, will become more so when the sameness of the ideas which they represent is relieved by the interesting, diversified, and unbounded scenes of natural philosophy. It is like going into a beautiful country which we never saw before, or like the arrival of a new season of the year, when we make an excursion from classical ground, on which we have long dwelt, into the territories of natural science. An assemblage of ideas entirely new is presented to the mind of him who never before deviated from the flowery, but comparatively narrow, paths of philology. His understanding is refreshed with variety, and enriched with new acquisitions; and he returns, after a salutary change, to criticism, history, poetry, and whatever else

constitutes polite letters, with a more eager appetite.

A knowledge of nature and of arts, as well as sciences, supplies a copious source of new ideas to the classical writer. Moral maxims and historical examples can scarcely fail, after letters have been long cultivated, to lose the grace and attraction of novelty. But from natural philosophy new allusions, new exemplifications, new similitudes, new comparisons, and new images of all kinds, are easily deduced. What is borrowed from this department cannot have been entirely anticipated by the ancients; since how little did they know of electricity, magnetism, hydrostatics, optics, pneumatics, and a thousand other most entertaining subjects, in which philosophy appears subservient to manufactures and the accommodation of common life! A man may have read the best Greek and Latin classics, and scarcely have one just and truly philosophical idea of the more curious physical phenomena of the orb on which he lives.

I wish, indeed, that classical taste may always be united with a competent knowledge of the sciences. I am convinced it would be for the advantage of both. For if it be true, on the one hand, that classical scholars have been often most disgracefully ignorant of things, it is also true, on the other, that natural philosophers have often been unable to give their discoveries that pleasing dress which classical taste alone can bestow, and which is necessary to allure the general attention. By a recipro-

cal participation of each other's knowledge, the classic would become more solid, and the naturalist more pleasing. At the same time it must be confessed, that solid science ought not to be superfluously decorated, nor delivered in the style of rhetoric. Besides that a profusion of misplaced ornaments is always unpleasing, tropes, figures, and unnecessary epithets, would introduce an obscurity most unfavourable to the progress of science. The Attic style seems, indeed, peculiarly suited to scientific productions; and if Aristotle is too little ornamented, yet his chastity, correctness, and purity, seldom fail to please on a diligent perusal. Pliny the elder is, however, a more agreeable model of style, though his selection of matter is extremely culpable.

We have, indeed, many writers in natural philosophy who were trained in classical schools, and who were early polished by the elegancies of philological literature. But in their subsequent studies they seem to have relinquished the models of the golden ages, and to have written with little solicitude to please by their style, provided they were able to communicate information. The consequence has been, that many fine discoveries of original philosophers have either passed unnoticed by the common reader, or they have been represented in a style of languid and flowery description by writers whose knowledge of nature was too superficial to enable them to communicate it with accuracy.

But, in truth, it must be allowed, that clas-



sical scholars have been much oftener ignorant of physiological learning than natural philosophers of polite letters. Many of our very eminent poets, when they have occasionally introduced descriptions of the animal, vegetable, or fossil productions of nature, have committed egregious mistakes. To the honour of the poet of the Seasons, it has been remarked, that he was an accurate observer of those appearances which he delighted to describe.

But without insisting on the utility of physiological science as preparatory to composition, one may ask, who is there that pretends to the character of the general scholar, or the man of a comprehensive mind, that would choose to live his days without seeing the new world which is opened to his view by the microscope, the telescope, and all the curious machines of the experimentalist? What student would neglect to look into the entertaining volumes of a Ray, a Derham, an Adams, a Baker, a Swammerdam, a Keil, a Rowning, a Hales, a Cotes, a Clare, a Halley, a Boerhaave, a Linné, a Buffon, a Ferguson, or a Pennant? To shut our eyes on such glorious scenes as they exhibit, is, as Milton calls it, an injury and sullenness against nature. In this age and country, lectures in experimental philosophy are read in every part of the country, and the student has an opportunity of acquainting himself with the most curious discoveries in physics at a very trifling expense, and without the trouble of furnishing and managing a costly and complicated apparatus; an inestimable advantage, and such an one as the philosophers of anti-

quity would have traversed the world to enjoy. I have been astonished to see how very careless, in this respect, even men of sense and liberal education are found, and how few, comparatively, attend the lectures of the experimentalist. Even in the university I can remember very few, comparatively, used to attend the professors who read most ingenious lectures on astronomy, chemistry, and natural philosophy. The classical scholars seemed rather to despise that kind of learning; and, indeed, we usually undervalue what we do not understand.

I have frequently been surprised to find how few, in comparison, visit that noble repository of nature's productions, the British Museum. Many thousands, and those too in the more enlightened ranks, have lived and died within a mile or two of it, without having once had the curiosity to inspect it. Ye shades of Pliny and Aristotle, how indignant must ye have been, if ye observed a people pretending a love of science, yet regardless of such invaluable treasures, even at their thresholds!

That the vulgar and illiterate should be incurious, is not surprising; but that the classical scholar should be contentedly ignorant of nature's works, and of the modern improvements in science, is no less astonishing than disgraceful. To those who are induced, by their knowledge of a few languages, and of the classics, to think themselves completely accomplished in all human learning, I will recommend the perusal of the Library of Useful Knowledge.

## INDUSTRY.

By industry, (says an old writer,) we understand a serious and steady application of mind, joined with a vigorous exercise of our active faculties, in prosecution of any reasonable, honest, useful design, in order to the accomplishment or attainment of some considerable good; as for instance, a merchant is industrious who continues intent and active in driving on his trade for acquiring wealth; a scholar is industrious who assiduously bends his mind to study for getting knowledge; and a soldier is industrious who is watchful for occasion, and earnest in action towards obtaining the victory.

The direction of our mind to some good end, without roving or flinching, in a straight and steady course, drawing after it our active powers in execution thereof, constitutes industry; which therefore usually is attended with labour and pain. For our mind (which naturally affects variety and liberty being apt to lothe familiar objects, and to be weary of any constraint,) is not easily kept in a constant attention to the same thing; and the spirits employed in thought are prone to flutter and fly away, so that it is hard to fix them; and the corporeal instruments of action being strained to a high pitch, or detained in a tone, will soon feel a lassitude somewhat offensive to nature; whence labour or pain is commonly reckoned an ingredient of industry, and laboriousness is

a name signifying it. Upon which account this virtue, as involving labour, deserves a peculiar recommendation, it being most laudable to follow the dictates of reason, when so doing is attended with difficulty and trouble.

Such in general I conceive to be the nature of industry; to the practice whereof the following considerations may induce:

I. We may consider that industry befits the constitution and frame of our nature; all the faculties of our soul and organs of our body being adapted in a congruity and tendency thereto: our hands are suited for work, our feet for travel, our senses to watch for occasion of pursuing good and eschewing evil, our reason to plod and contrive ways of employing the other parts and powers; all these, I say, are formed for action; and that not in a loose and gadding way, or in a slack and remiss degree, but in regard to determinate ends, with vigour requisite to attain them; and especially our appetites prompt to industry, as inclining to things not obtainable without it.

II. In consequence industry doth preserve and perfect our nature, keeping it in good tune and temper, improving and advancing it toward its best state. The labour of our mind, in attentive meditation and study, renders it capable and patient of thinking upon any object or occasion, polishes and refines it by use, enlarges it by accession of habits, quickens and rouses our spirits, dilating and diffusing them into their proper channels. It is with us as with other things in nature, which by motion are

preserved in their native purity and perfection, in their sweetness, in their lustre; rest corrupting, debasing, and defiling them. If the water runs, it holds clear, sweet, and fresh; but stagnation turns it into a noisome puddle. If the air be fanned by winds, it is pure and wholesome; but from being shut up, it grows thick and putrid. If metals be employed, they abide smooth and splendid; but lay them up, and they soon contract rust. If the earth be belaboured with culture, it yieldeth corn; but by lying neglected it will be overgrown with brakes and thistles, and the better the soil is, the ranker weeds it will produce. All nature is upheld in its being, order, and state by constant agitation; every creature is incessantly employed in action conformable to its designed end and use. In like manner, the preservation and improvement of our faculties depend on their constant exercise.

III. As we naturally were composed, so by divine appointment we were originally designed, for industry. God never intended that man should live idly, even in his best state, or should enjoy happiness without taking pains; accordingly, our condition and circumstances in the world are so ordered, as to require industry; so that without it, we cannot support our life in any comfort or convenience. Whence St. Paul's charge upon the Thessalonians, that "if any one would not work, neither should he eat," is in a manner a general law imposed on mankind by the exigency of our state. According to Solomon, "The idle soul shall suffer

hunger, and the sluggard, who will not plough by reason of the cold, shall beg in harvest, and have nothing."

Of all our many necessities, none can be supplied without pains, wherein all men are obliged to bear a share; every man is to work for his food, for his apparel, for all his accommodations, either immediately and directly, or by commutation and equivalence; for the gentleman himself cannot (at least worthily and inculpably) obtain them otherwise than by redeeming them from the ploughman and the artificer, by compensation of other cares and pains conducive to public good.

God, to whet our mind, and keep us from moping, would not that we should easily come by the fruits of the earth, without employing much art and many pains; in order thereto, there must be skill used in observing seasons, and preparing the ground; there must be labour spent in manuring, in delving and ploughing, in sowing, in weeding, in fencing it; there must be pains taken in reaping, in gathering, in laying up, in thrashing and dressing the fruit ere we can enjoy it; so much industry is needful to get bread: and if we list to fare more daintily, we must either hunt for it, using craft and toil to catch it out of the woods, the water, the air; or we must carefully wait on those creatures, of which we would serve ourselves, feeding them that they may feed us: such industry is required to preserve mankind from starving. And to guard it from other inconveniences, mischiefs, and dangers surrounding

us, it is no less requisite ; for to shelter us from impressions of weather we must spin, we must weave, we must build ; and in order thereto we must scrape into the bowels of the earth, to find our tools ; we must sweat at the anvil, to forge them for our use ; we must frame arms, to defend our stores and safety from the assaults of wild beasts, or of more dangerous neighbours, wild men. To furnish accommodations for our curiosity and pleasure, or to provide for the convenience and ornament of our life, still greater measures of industry are demanded ; to satisfy those intents, a thousand contrivances of art, a thousand ways of trade and business do serve ; without which they are not attainable. In whatever condition any man is, in what state soever he be placed, whatsoever calling or way of life he doth embrace, some peculiar business is thence imposed on him, which he cannot, with any advantage or good success, with any grace, with any comfort to himself, or satisfaction to others, manage without competent industry : nothing will go on of itself, without our care to direct it, and our pains to hold it, and forward it in the right course. All which things show, that Divine Wisdom did intend that we should live in the exercise of industry, or not well without it ; having so many needs to be supplied, so many desires to be appeased thereby ; being exposed to so many troubles and difficulties, from which we cannot extricate ourselves without it.

But, further, industry has annexed thereto, by divine appointment and promise, the fairest

fruits and the richest rewards: all good things (being either such in themselves, or made such by human esteem) are the fruits of industry; ordered to sprout from it, under the protection and influence of God's blessing, which commonly doth attend it.

All good things, indeed are the gifts of God, and freely dispensed by his hand; but he does not give them absolutely without condition, nor miraculously without concurrence of ordinary means; by supporting our active powers, and supplying needful aid to our endeavours; by directing and upholding us in the course of our action; by preventing and removing obstacles that might cross us; by granting that final success which dependeth on his pleasure, he doth confer them on us; our hand commonly is God's hand, by which he works good, and reaches out benefits to us; governing and wielding it as he pleases.

God indeed could not well proceed otherwise in dispensing his favours to us; not well, I say; that is, not without subverting the method of things which himself hath established; not without slighting and voiding his own first bounty, or rendering the common gifts of nature (our reason, our senses, our active powers) vain and useless; not without making us incapable of any praise, or any reward, which suppose works achieved by our earnest endeavour; not without depriving us of that sweetest content, which springeth from enjoying the fruit of our labour.

Hence it is, that whatever in Holy Scripture



is called the gift of God, is otherwhile affirmed to be the effect of industry ; it being the useful condition upon which, and the instrument whereby Divine Providence conveys good things to us : what God said to Joshua implies the general method of his proceeding, "Only be thou strong and courageous, that thou mayest prosper whithersoever thou goest."

Hence, whatever we are directed to pray for, we are also exhorted to work for ; declaring thereby, that we are serious in our devotion, and do not mock God, asking that of him, which we deem not worth our pains to acquire. We are bid to pray even for our daily bread, yet we may starve if we do not work for it ; and in St. Paul's judgment deserve to do so.

Hence we are bound to thank God for all those things, for the want of which we must thank ourselves, and condemn our own sloth.

Hence, although we should cast our care on God, and rely on his providence, being solicitous for nothing ; yet we must not so trust him, as to tempt him, by neglecting the means which he doth offer, of relieving ourselves ; to be presumptuously slothful being no less blameable, than to be distrustfully careful.

Hence God in all such cases when we do need any good thing, is said to be our helper and succourer to the obtaining it ; which doth imply that we must co-operate with him, and join our forces to those which he affords ; so that as we can do nothing without him, so he will do nothing without us. If ever God performs all without human labour conspiring, it

is only in behalf of those who are ready to do their best, but unable to do any thing, being overpowered by the insuperable difficulty of things: but he never acts miracles, or controls nature; he never stretches forth his arm, or interposes special power in favour of wilful and affected sluggards.

In fine, it is very plain both in common experience, declaring the course of Providence, and in Holy Scripture, expressing God's intention, that Almighty God doth hold forth all good things as the prizes and recompenses of our vigilant care, and painful endeavour; as by surveying particulars we can plainly discern.

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#### ON THE WISDOM OF AIMING AT PERFECTION.

THE infirmity of human nature is a topic on which the profligate love to enlarge. They are apt to deduce an argument from it no less injurious than fallacious. They infer from the concession that man is naturally weak and corrupt, that the precepts of strict morality are utterly useless, and that they originate in one of the principal arguments of human imbecility,—an ill-grounded pride.

Man is, indeed, a weak creature; but he is also an improveable creature. He has strong passions; but he has also strong powers within him to counteract their operation. He pos-

sees reason; and his happiness certainly depends upon the voluntary use or abuse, the neglect or the exertion, of this noble faculty.

It seems probable that many who urge the inefficacy of philosophical and moral precepts are only endeavouring to excuse their own indolence. They who feel themselves little inclined to correct their misconduct, are very solicitous to persuade themselves that, from the inherent and general imbecility of human nature, they are unable.

Indeed, wherever human creatures are found, there are also to be found vice and misery. Nor is this appearance only among the rude and the illiterate, but among those who are adorned with all the arts of human knowledge. Observation affords many examples of those, who, after having recommended virtue in the most forcible manner, with all the appearance of sincerity, have at last fallen into the disgrace and wretchedness of singular profligacy. Contrary to their conviction, their interest, their character, to all that seemed estimable in their own eyes, they have descended from the towering heights of virtue into the lowest abysses of vice.

Such instances do, indeed, sometimes occur, and they are usually blazoned and exaggerated by triumphant delinquency. In many cases of degeneracy, it is probable that the appearances of virtue were insincere. But allowing, what indeed the uniform decisions of observation, reason, and religion, clearly declare, that human nature is weak in the extreme, yet I

would draw a different conclusion from that which is deduced by the patrons of libertinism.

The nature of man is extremely infirm, it is granted; and, therefore, I argue, let every effort be made to acquire new strength and resolution. It cannot be said that the endeavour must of necessity be abortive; it cannot be said that we have not natural incitements sufficient to encourage a vigorous attempt. We have nice sensibilities of moral rectitude, we have a natural love of excellence, we have intellectual powers capable of infinite improvement, we have precepts innumerable; and, to the honour of human nature, let it be added, that examples also greatly abound.

Many individuals who enrolled themselves among the severer sects of ancient philosophy have exhibited most animating proofs of the strength of human nature. It is not to be supposed that they possessed faculties more in number, or more perfect in their kind, than the present race. But they loved excellence, and they believed that they were capable of it. That belief operated most favourably on their exertion. They succeeded in their attempts, and stand forth among mankind like colossal statues amid a collection of images less than the life.

I hope, therefore, it will be rendering an effectual service to mankind, if I can revive among the gay and careless this belief of the possibility of great advances towards perfection. Philosophers have already received it; but philosophers are to the rest of mankind

what a drop of water is to an ocean. The pretended philosophers are numerous indeed ; but they commonly, in our time, divulge opinions which tend to degrade and vilify human nature. Popularity seems to be more their object than the sublime satisfaction of discovering and communicating useful truth. But were the generality of mankind convinced that they are capable of arriving at high degrees of excellence, and consequently led to aspire at it, moral evil would certainly decrease, and society assume a fairer appearance. Much misery and much evil of all kinds will always be in it, during this sublunary state ; but that share of it which is obstinately and presumptuously occasioned by our own folly may certainly be removed when that folly is corrected.

What is done in the works of art may often be effected in morals. Were a musical instrument to be placed in the hands of a peasant who had never heard or seen one, and were he told that he might, if he were to attend to it, call forth sounds from it which would delight every hearer, he would not be induced by any argument to believe in the possibility of it. Yet let him regularly learn and practise a due time, and he will arrive at a degree of skill, which, though far from perfection, will appear miraculous on comparison with his original inability. So in life, if you inform your disciple that he is able to reach a great degree of excellence, and urge him to the attempt, he will infallibly make great advances, and improve to his own astonishment. But indulge his natural

indolence, timidity, or despair, by expatiating on the irremediable weakness of human nature, and you effectually preclude even his endeavours, and add to his natural imbecility by paralyzing his original vigour.

In the works of art, in sculpture, and in painting, in the subordinate operations of mechanical ingenuity, to what perfection does the hand of man attain? When a savage sees a watch, he adores it as a god. No earnestness of assertion would convince him that it was the work of a creature in all respects like himself, except in acquired dexterity. And can man improve himself so highly in the manual arts, in science, and in the productions of taste, and be unable to arrive at real and solid improvement in the finest art and the noblest science, the art and the science of conducting life? Half the attention and the constancy which is displayed in acquiring skill in an occupation by which money is to be gained, if bestowed on the melioration of the morals, would usually produce a most laudable character.

The state of things is so constituted, that labour, well bestowed and properly directed, always produces a valuable effect. That it should find its reward, even in this world, seems to be the decree of Providence. Away, then, with the philosophy which increases the weakness of our nature by representing it as insuperable. Our personal excellence and happiness, our friends and our country, are greatly interested in exploding the pusillanimous doc-

trine. We shall, indeed, often fall ; but let us rise undejected. Our failings will be great, but great also may be our virtues. At least, according to an old and just observation, by aiming at absolute perfection, we shall approach it much more nearly than if we sit down inactive through a pusillanimous despair.

The modern philosophers and their disciples, while they assert the inefficacy of philosophy, of moral precepts, and of religious influence, are inclined to maintain, that the effect which these only pretend to produce may be actually produced by the principle of *modern honour*. I would only, in reply to their insinuation, ask them these questions: Who are the persons who openly and proudly commit deeds at which the child of nature, even the savage, would shudder ; who is guilty of the meanest, cruellest seduction ; who wears a sword ready to plunge it into the heart of his dearest friend for a trifling provocation ; who is ready to glory in breaking the peace of conjugal life, and ruining a family for the gratification of lust or vanity ? Unerring experience replies, Men of Honour ; all, all, honourable men.

From such delusion let the untainted mind of youth hasten to escape. To religion and morality let it fly for solid comfort, and for those assistances which alone can repair the ruins that have been made by the fall of Adam in the glorious fabric of human nature. With our utmost endeavours, both reason and divinity inform us we shall be at last greatly defective.

Whither, then, shall we fly for succour? whither shall we turn to find that which shall support our weakness, and supply our defects? Philosophy is often vain, but religion never. To the Deity we must have recourse, who will certainly strengthen us by his grace, and pardon our involuntary failures, of his infinite mercy.

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## ON THE CHOICE OF A PROFESSION.

THE choice of a profession is a matter of the highest importance. Our predecessors were of the opinion that it was desirable, before coming to a decision, to invoke the inspiration of the Deity. I am not sure whether it may not be well to appeal for similar aid in our own times; at all events, reflect with religious solemnity upon your future destination, and apply yourself to prayer.

If you are subsequently led to believe, not only for a day, but during entire weeks and months, and that with growing confidence, that there is a voice prompting you, which declares, "Behold the course which you should run!" obey it with all the ardour and determination of your soul. Start upon your career, press forward, always prepared for action, and armed with such virtues as your calling may demand.

It is, indeed; by the exercise of these professional virtues that every calling becomes



excellent for those who embrace it. The teaching of the gospel, which has in it something alarming to him who enters on such a task without due thought, and with his inclinations bent upon worldly amusement, is at once delightful and becoming to a pious and modest character. Even the monastic life itself, considered so intolerable by some, so despicable by others, is nevertheless pleasing to the religious philosopher, who has no reason to think himself a burden upon society, while charitably assisting the poor countryman, or some aged and infirm recluses by whom he is surrounded. The civic gown, which many feel to be a serious and irksome task, is delightful to a man in whom there burns a zeal to defend or recover the rights of his species. The bold career of arms possesses an irresistible charm for the truly adventurous and courageous, who feels intensely that there can be no nobler action than that of perilling his life in the service of his country.

How wonderful to reflect that all professions, from the highest to that of the humblest artizan, possess true dignity, and an attraction peculiar to each. All that is required is to cherish those qualities which are the ornament of these several pursuits.

It is from the circumstance of these qualities being neglected, that we hear of so many who complain of the condition of life which they have themselves embraced.

When once, however, you have made a prudent choice of any one profession, be above

following the example of these unworthy censurers of their own judgment. Do not allow yourself to be made anxious by vain regrets, and by an incessant longing for change. Every path of life is beset less or more with thorns. But being once in action, do not stop to hesitate, nor retrace your steps; it is weakness, and failure will be the result. To persevere is always good, except when you are in a wrong track; and he only who has firmness to persist in his undertaking, can expect to attain to distinction in any pursuit of life.

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#### A GOOD HEART NECESSARY TO ENJOY THE BEAUTIES OF NATURE.

By a just dispensation of Providence, it happens that they who are unreasonably selfish, seldom enjoy so much happiness as the generous and contented. Almost all the wicked deviate from the line of rectitude, that they may engross an extraordinary portion of some real or imaginary advantage. Their hearts are agitated in the pursuit of it with the most violent and painful emotions; and their eagerness, apprehensions, and solicitude poison the enjoyment after they have obtained the possession. The nature of their pleasures is at best gross, sensual, violent, and of course transitory. They are always dissatisfied, always envious, always malignant. Their souls are bent down to the

earth, and destitute of all elevated and heavenly ideas, *cælestium inanes*. They have not powers of perception for the sublime or real satisfactions; and are no less insensible to the tranquil delights of innocence and simplicity than the deaf and blind to the beauty of colour and the melody of music.

To the wicked, and indeed to all who are warmly engaged in the vulgar pursuits of the world, the contemplation of rural scenes and indeed all the pleasures of innocence and simplicity, are perfectly insipid. The odour of flowers, the purling of streams, the song and plumage of birds, the sportive innocence of a lamb, the fidelity of the dog, are incapable of attracting, for one moment, the notice of a man whose conscience is uneasy and passions are subdued. Invite him to a morning walk through a neighbouring wood, and he begs to be excused; for he loves his pillow, and can see no charms in trees. Endeavour to allure him on a vernal evening, when, after a shower, the air and leaf breathes fragrance and freshness, to enter with you in the garden, and he pleads business engagement at whist or at the bottle. Bid him listen to the thrush, the blackbird, the nightingale, the woodlark, and he interrupts you by asking the price of stocks, and inquiring whether the Southern mail is arrived. As he walks over the meadows enamelled with violets and slips and daisies, he takes no other notice than to inquire who is the owner, how much he lets for an acre, or what hay and oxen sold at the last market. He prefers the gloom

day in November, on which pecuniary business is transacted, or a feast celebrated, or a public diversion afforded, to all the delights of the merry month of May. He who is constantly engaged in gratifying his lust, or in gaming, becomes in a short time so very wise as to consider the study of the works of God in the creation, and the external beauty both of vegetable and animated nature, as little superior to a childish entertainment. How grave his aspect! No Solon ever looked so sapient as he does when he is on the point of making a bet, or insidiously plotting a bargain or an intrigue. One might conclude, from his air of importance, that man was born to shake the dice, to shuffle the cards, to drink claret, and to destroy, by debauchery, the innocence of individuals and the peace of families. Ignorant and mistaken wretch! He knows not that purity and simplicity of heart would furnish him with delights, which, while they render his life tranquil and pleasurable, would enable him to resign his soul at death into the hands of his Maker unpolluted. What stains and filth it usually contracts by an indiscriminate commerce with the world!—how comparatively pure it would be amidst the genuine pleasures of a rural and philosophical life!

As a preservative of innocence, and as the means of a most agreeable pastime, the love of birds, flowers, plants, trees, gardens, animals, when it appears in boys, as indeed it usually does, should be encouraged, and in a subordinate degree cultivated. Farewell innocence, when

such things cease to be capable of affording pleasure! The heart gradually becomes hardened and corrupted, when its objects are changed to those of a worldly, a sordid, and a sensual nature.

Man may, indeed, be amused in the days of health and vigour with the common pursuits of ordinary life,—those of avarice and ambition,—but they have too much agitation in them for the feeble powers of old age. Amusements are then required which are gentle, yet healthy; capable of engaging the thoughts, yet requiring no painful or continued exertion. Happy he who has acquired and preserved to that age a taste for simple pleasures. A fine day, a beautiful garden, a flowery field, are to him enjoyments similar in species and degree to the bliss of Elysium. A farm-yard, with all its inhabitants, constitutes a most delightful scene, and furnishes him with a thousand entertaining ideas. The man who can see without pleasure a hen gather her chickens under her wing, or the train of ducklings following their parent into a pond, is like him who has no music in his soul, and who, according to Shakspeare, is fit for treasons, murders, every thing that can disgrace and degrade humanity. *Vetabo iisdem sub trabibus, fragilemque mecum solvat phaselum*: I will forbid him, says Horace on another occasion, to be under the same roof with me, or to embark in the same vessel.

Let it operate as an additional motive in stimulating us to preserve our innocence, that

with our innocence we preserve our sensibility to the charms of nature. It is indeed one of the rewards of innocence, that it is enabled to taste the purest pleasure which this world can bestow, without the usual consequences of pleasures, remorse and satiety. The man of a bad heart can find no delight but in bad designs and bad actions—nominal joys and real torments. His very amusements are of necessity connected with the injury of others, and with a thousand painful sensations which no language can express. But the mind of the honest, simple, and ingenuous, is gay and enlivened, like some of the southern climates, with a serenity almost perpetual. Let a man who would form an adequate idea on the different states of the good and bad heart, with respect to happiness, compare the climate of Otaheite with that of Terra del Fuego, as described by travellers.

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#### THE NECESSITY AND VALUE OF DUTY.

It is impossible for the human mind to disengage itself from the idea of duty;—impossible for it not to feel and acknowledge the immense importance of such an idea. The sense of duty is irradically attached to our very being; conscience warns us of its existence from the earliest dawn of reason, and it invariably grows with our growth as the reasoning powers expand. Every thing, without

and around us, equally informs us of this truth, because every thing is governed by one harmonious and eternal law ;—every thing in unison has a destination to express the wisdom, and to effect the will of that Being who is the cause and the end of all things.

It follows that man, also, has a destination,—a nature of his own. In conformity with this nature, it is necessary that he *be* that which he ought to be, or he is not esteemed by his kind,—he is not esteemed by himself—he is not happy. Yet it is his nature to aspire to happiness ;—to understand and to prove that he cannot attain it except by being virtuous ; in other words, being that which his welfare, in unison with the system of the universe,—with the designs of God, demand that he should be.

If, in the hour of passion, we are tempted to *call* that our good which is opposed to the well-being of another, and to universal order, we are still unable to persuade ourselves that it *is* so ; for conscience denies the assertion. When the passion ceases, the retrospect of what has injured the well-being of another, and disturbed general order, invariably excites a feeling of remorse and horror. The fulfilment of duty, then, is so far necessary to our welfare, that even the pains of death, which are thought the most imminent of human evils, assume the aspect of a triumph in the mind of the truly noble, who know how to suffer and to die in the effort to save their neighbour,

or to conform to the adorable designs of the Omnipotent.

In man, therefore, becoming that which he ought to be consists at once the definition of duty and that of happiness. Religion proclaims this truth sublimely, when it says, that he is made in the image of God. His duty and his happiness consist in his degree of likeness to that Image;—in not desiring to be other than like; but to be good, because God is good, and has given to him the glorious capacity of elevating his soul to all the virtues, and to become, by so doing, even one with Himself. Is not here a heavenly destination worth suffering for, and struggling through severer difficulties than a brief mortal life can array against us?

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#### FILIAL LOVE.

YOUR career of action commences, remember, in your own family—the first arena of virtue is the paternal mansion. What shall we say of those who affect to love their country—to boast of heroism—and yet fail in so high a duty as that of filial piety?

There can be no patriotism, not the minutest germ of heroic feeling, in a mind where “black ingratitude so foully dwells!”

Scarcely does the intellect of the boy open to the idea of his duties, when nature seems



to say, "Love your parents!" The instinct, in fact, of filial love is so strong, that it would appear, as if no extrinsic aid were necessary to foster it throughout life. Nevertheless, as we before observed, we must put the stamp of our own will upon all good instincts of our nature, in order to preserve them entire; we must exercise an undeviating piety towards our parents, on the basis of a firm purpose.

He who values himself upon the love of God and of his country, cannot avoid feeling the most perfect reverence towards those through whom he became a creature of God, a man, and a citizen.

A father and a mother are naturally our earliest and best friends: they are the beings to whom we owe our first and sweetest impressions, in short, every thing; and we are bound by the most sacred of all ties to feel towards them gratitude, respect, love, tenderness, and indulgence, and to express those feelings in gentle and becoming words.

It is often a result of the extreme intimacy in which we live with persons nearest connected with us, that we are apt to treat them with excessive carelessness, with little study of appearing amiable in their eyes, or of tasting that purest of human pleasures—the sense of having lightened the load of sorrow upon their hearts, and endeavoured to embellish their existence. Ah! my young friend, guard yourself well from committing so grievous a wrong. He who wishes to possess loveliness and gentleness of mind, will be ever anxious

to infuse into all his affections a certain voluntary correctness and elegance, which give to them that high degree of perfection of which they are susceptible.

The very wish to show ourselves courteous observers of every pleasing regard and attention beyond the sphere of home, whilst we are deficient in duty and tenderness towards our parents, is as unreasonable as it is wicked. All lovely and beautiful customs are imbibed with eager and obedient assiduity, and have their foundation in the bosom of our first parental family.

"What harm!" we are accustomed to hear, "is there in living at perfect liberty with our parents? They are, of course, sensible that they are respected by their children, without the affected display of exterior deference, even without constraining their children to conceal their little crossings and their passions." But you, my friend, ambitious of possessing something beyond the estimation of mere vulgar minds, never reason thus! For if, by being at liberty, you mean to be a clown—a senseless wretch—it is still a grievous wrong. There is no degree of intimacy of parentage which can justify carelessness of conduct like this.

The mind which has not the courage and self-denial to conduct itself at home as it would out of doors, to appear pleasing in the eyes of others, to acquire every virtue calculated to honour our species, and to honour the Deity in the form of man, is a low and pusillanimous mind. Truly, to repose from the noble strife

of being good and courteous, and delicate in soul and intellect, no season is allowable but the hours of slumber necessary to renew our spiritual career.

Filial duty, in short, is a debt, not merely of gratitude, but of indispensable decency. In the rare occurrence of owing one's birth to parents of weak affections, little entitled to claim our esteem, the mere fact of their being the authors of our existence confers on them a character so respectable, that we cannot but incur infamy, if we dare to despise them; nay, even to treat them with indifference or neglect. In such a case, the respect which you show will do you the greater credit, but it will not the less constitute a debt to be paid to nature, to the example and edification of your species, and to your own dignity and self-approval.

Woe to him who constitutes himself a censor of every small defect in the character of his parents! And where shall we begin to exercise charity, if we set out by refusing it to a father and a mother!

To require, in order to respect them, that they should be exempt from faults, and offer us a model of perfection, is rank pride and injustice. We are all of us, less or more, anxious that we should be esteemed and beloved; but are we, for this reason, always irreproachable! Suppose even that a father or a mother should be far below that standard of excellence we have formed in our own minds, we ought to exert ourselves to conceal their foibles from the eyes of others, to excuse them, and to

bring into stronger relief the whole of their good qualities. By thus acting we shall improve our own characters, gradually acquiring a religious and generous disposition, with sagacity in discovering the merits of others.

Often, my dear friend, let the thought so full of mournfulness, yet fraught with compassion and patience, cross your mind—"those white locks upon which my eyes now rest, who knows in how brief a space they may be laid in the tomb?" Ah! so long as you are fortunate enough to see them, honour them, and endeavour to procure for them all the consolation in your power to relieve the many evils of old age—evils which you think not of, because you have no experience of them.

Old age of itself naturally inclines them to feelings of sorrow: do not ever add to their pressure upon the failing springs of life. Let the invariable tenor of your manners, and your whole conduct towards them display gentleness and love; so that the very sight of you may throw a beam of pleasure over their countenances, and gladden their hearts. Every smile which you shall bring back upon those placid lips, every little contentment which you can procure their minds, will be to them of the most salutary tendency, and will redound to your advantage. The blessings of a father and a mother upon the head of a grateful son, are always sanctified by the Divine Being.

mind. And inasmuch as nature has formed them weaker and more sensitive than yourself, be in so far more attentive to yield them under affliction all the consolation you can, giving them no cause of suffering from yourself, and invariably showing them that respect and love so dear to the sister's and the man's heart.

They, on the contrary, who contract habits of envy and vulgarity, in their fraternal intercourse, carry with them the same ill qualities into whatever sphere they enter. Family intercourse, in all its relations, should be loving, affectionate, and holy; and thus, when a man passes the threshold of his own home, he brings along with him in his connexions with the family, that tendency towards esteem, and all the gentler affections, and that confidence in virtue, which are the happy fruits of constant and assiduous cultivation of noble sentiments.



## RESPECT FOR THE FEMALE CHARACTER

THERE is a low and jeering kind of criticism which is the essence of vulgarity. It is nothing less than a satanic wish to calumniate the human race, to seduce it to laugh at virtue and to trample it under foot. It is indefatigable in collecting all facts which tend to dishonour religion, and in keeping back those which ennoble it. "To talk of God," it excludes

"of the benign influence of the ministers of religion, and the instruction they afford! All mere chimeras of superstition!" The same bad spirit is equally an enemy to political institutions. "What laws, what civil order," it cries out, "and what patriotism do you call this? It is nothing but the struggle of the cunning and the powerful, in the party which rules, or that which aspires to rule; nothing but imbecility in those who obey." In the same way it dwells upon every thing derogatory to celibacy, to the marriage state, to the paternal and maternal authority, the duties of son, relative, and friend, exclaiming with infamous exultation, "Behold, I have discovered that every thing is egotism and imposture, sensual passion and delusion, and reciprocal contempt."

This is so far correct, that we invariably find that the fruits of such a detestable and false doctrine, are precisely egotism, imposture, violence of passion, want of natural affection, and general contempt.

Is it strange, then, that the base spirit of vulgarity, the desecrator of every thing noble, should be more especially the enemy of woman's virtues, and eager only to degrade her? In all ages it has taken a demoniacal pleasure in describing her as an abject creature, inferior in the scale of mind, envious, full of artifice, inconstant, vain; incapable of friendship, or of incorruptible love. But the generous impulses of humanity shielded woman from these envenomed shafts. Christianity raised her

high in character and in worth; banished polygamy and all dishonourable connexions, presenting in a woman, next to our Saviour and our Lord, a being superior to all the saints, as the angels themselves.

Modern society has benefited by the influence of this spirit of grace and love. In the midst of barbarism, knighthood rose and was embellished with the elegant charm of love and all civilised Christians, the sons of the chivalry, only esteem, as being polished and educated, the man who respects the sex for its gentleness, its natural graces, and its domestic virtues.

Nevertheless her ancient adversary, envious of her noblest qualities, is still in the world. Would he had for his followers minds only of a despicable stamp. But at times he corrupts more splendid intellects, and this depravation invariably takes place where religion, which can alone sanctify man, ceases to have influence over his mind.

Some philosophers, for so at least they called themselves, at times affecting zeal for humanity, and at others a prey to irreligion, were so mean and mistaken as to devote their talents in various arts, to the exhibition of the most dangerous passions, to the promulgation of licentious doctrines, or poems and romances of the same exceptionable cast.

One of the most fascinating of writers, notwithstanding good qualities, but immersed in the lowest sinks of scurrility and profane wit,—mean Voltaire,—had the hardihood to compose

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a long poem in ridicule of female honour, presenting as an object of scorn one of the most devoted heroines of which any country can boast, the magnanimous and unfortunate Joan of Arc. Madame de Stael justly designates this work, when she denounces it as high treason against a whole people.

Hence it follows, that you will always hear the doctrine of contempt for woman from many quarters; from men celebrated and obscure; from living authors and dead, even from the shameless of her own sex; but in all these the same spirit of inherent vulgarity will be found.

Reject with scorn the infamous temptation to join in the cry; reject it, you who are the son of woman, if you would not be contemptible even in your own eyes. Turn from those who do not respect in woman the mother they were bound to honour. Trample on the books which lower their character, and recommend profligacy. Keep yourself worthy, by your noble estimation of the sex, to protect her who gave you life, to protect your sisters, one day, perhaps, to protect the being who shall bear the title of the mother of your children.

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#### ON CURIOSITY CONCERNING THE AFFAIRS OF OTHERS.

THAT idle curiosity, that inquisitive and meddling spirit, which leads men to pry into the affairs of their neighbours, is reprehensible



on three accounts. It interrupts order, and breaks the peace of so brings forward and nourishes several sions. It draws men aside from a pction to the discharge of their own du

In this world we are linked to many ties. We are bound by duty, and by interest, to give mutual assistance to perform friendly offices to each other. These friendly offices are performed to advantage, when we avoid interfering unnecessarily in the concerns of our neighbours. Every man has his own part to act, his own interest to consult, his own affairs to manage, which his neighbour has no right to scrutinize. Human life then proceeds in the most natural and orderly train, when every man keeps within the bounds of his proper sphere. When, as long as his pursuits are fair and honest, he is allowed, without disturbance, to conduct them in his own way. "That is the rule; to be quiet, and to do your own business," says the apostolical rule; and, indeed, the rule for the preservation of harmony and order. So it is, that, in every age, a set of men have existed, who, driven by an unhappy and restless spirit, oftener perhaps than by any sensible motive of doing ill, or any motives of interest, love to intermeddle with the affairs of others, and from the imperfect information which they collect, to form conclusions concerning their circumstances and conduct. These are they who, in Scripture, are

terized as "tattlers, and busy bodies in other men's matters," and from whom we are called "to turn away."

Though persons of this description should be prompted by nothing but vain curiosity, they are, nevertheless, dangerous troublers of the world. While they conceive themselves to be inoffensive, they are sowing dissension and feuds. Crossing the lines in which others move, they create confusion, and awaken resentment. For every man conceives himself to be injured, when he finds another intruding into his affairs, and, without any title, taking upon him to examine his conduct. Being improperly and unnecessarily disturbed, he claims the right of disturbing, in his turn, those who wantonly have troubled him. Hence, many a friendship has been broken; the peace of many a family has been overthrown; and much bitter and lasting discord has been propagated.

While this spirit of meddling curiosity injures, so considerably, the peace and good order of the world, it also nourishes, among individuals who are addicted to it, a multitude of bad passions. Its most frequent source is mere idleness, which, in itself a vice, never fails to engender many vices more. The mind of man cannot be long without some food to nourish the activity of its thoughts. The idle, who have no nourishment of this sort within themselves, feed their thoughts with inquiries into the conduct of their neighbours. The inquisitive and curious are always talkative. What they learn, or fancy themselves to have

learned, concerning others, they are generally in haste to divulge. A tale which the malicious have invented, and the credulous have propagated; a rumour which, arising among the multitude, and transmitted by one to another, has, in every step of its progress, gained fresh additions, becomes in the end the foundation of confident assertion, and of rash and severe judgment.

It is often by a spirit of jealousy and rivalry, that the inquiries of such persons are prompted. They wish to discover something that will bring down their neighbour's character, circumstances, or reputation, to the level of their own; or that will flatter them with an opinion of their own superiority. A secret malignity lies at the bottom of their inquiries. It may even be veiled with the appearance of a friendly concern for the interests of others, and with affected apologies for their failings. But the hidden rancour is easily discovered. While, therefore, persons of this description trouble the peace of society, they, at the same time, poison their own minds with malignant passions. Their disposition is entirely the reverse of that amicable spirit of charity, on which our religion lays so great a stress. Charity "covereth a multitude of sins;" but this prying and meddling spirit seeks to discover and divulge them. Charity "thinketh no evil;" but this temper inclines us always to suspect the worst. Charity "rejoiceth not in iniquity;" this temper triumphs in the discovery of errors and failings. Charity, like the sun, brightens every object

on which it shines; a censorious disposition casts every character into the darkest shade it will bear.

It is to be further observed, that an impertinent curiosity about the affairs of others, tends greatly to obstruct personal reformation. It draws men's thoughts aside from what ought to be the chief object of attention, the improvement of their own heart and life. They who are so officiously occupied about their neighbours, have less leisure and less inclination, to observe their own defects, or to mind their own duty. From their inquisitive researches, they find, or imagine they find, in the behaviour of others, an apology for their own failings: and the favourite result of their inquiries generally is, to rest satisfied with themselves.



#### ON THE REGULATION OF THE AFFECTIONS AND DISPOSITION.

WHEN it is said, "Keep thy heart with all diligence," we must understand it as if each of us were thus advised: With a most constant and wary care observe all the interior propensities and motions of thy soul; whatever is done or designed within thee, whither thy desires lean, what thy affections are stirred by, to what thy judgment of things doth lead thee; with greatest attention and assiduity mark and ponder it.

It is a peculiar excellency of human nature, which seems more to distinguish a man from any inferior rank of creatures than bare reason itself; that he can reflect upon all that is done within him, can discern the tendencies of his soul, is acquainted with his own purposes. Some shadows of other rational operations are discoverable in beasts; and it is not easy to convince them, who, from plausible experiments, do affirm them sometimes to syllogize: but no good reason or experience can, I suppose, make it probable, that they partake of this reflective faculty; that they do ever regard or remark upon their own imaginations; they seem always to march directly forward, with a blind impetuosity, towards some pleasing object, without attending to the fancy that guides them, or the appetite which excites them: neither indeed, do they seem to need any such power in order to the preservation of their life, or gratifying of their sense, which are the main ends they are designed and fitted for. But man being designed by his Maker, disposed by the frame of his nature, and obliged by a law imposed upon him, not to follow casual impulses from exterior objects, nor the bare conduct of his imagination, nor the sway of his natural propensities; but to regulate as well the internal workings of his soul, as his external actions, according to certain laws or rules prescribed him, to settle his thoughts upon due objects, to bend his inclinations into a right frame, to constrain his affections within due bounds, to rectify his judgments of things, to

ground his purposes upon honest reasons, and direct them into lawful matters: it is needful that he should have this power of discerning whatever moves or passes within him, what he thinks upon, whither he inclines, how he judges, whence he is affected, wherefore he resolves. Without this power he could not be a moral agent; not able to perform any duty; not properly subject to any law; not liable to render an account of his doings. Did he not perceive his own thoughts, how could he dispel them, when they are bad or vain? Did he not observe his own inclinations, how could he strive to restrain or to reform them, when they draw to unlawful practices? Were he not sensible of his affections, how could he endeavour to reduce or compose them, when they become exorbitant or tumultuous? Were he not conscious of his own opinions, how could he weigh and examine them? How could he conform his actions to them, or practise according to the dictates of his conscience? It is therefore plainly needful that man should be endued with this power, for that without it he can neither perform the duties required of him, nor enjoy the benefits he is capacified and designed for. Our Maker, therefore, has conferred it upon us; our duty consists in its right use; our advantage arises from the constant and careful exercise of this excellent faculty. This is our duty, recommended by the Wise Man: to be continually, with extreme diligence, looking inward upon ourselves, observing what thoughts spring up within us; what

imaginations find most welcome harbour in our breasts; what objects most affect us with delight or displeasure; (what is it that we love and readily embrace; what we distaste and presently reject;) what prejudices possess our minds; wherefore we propose to ourselves such undertakings, conversing with ourselves, and, as it were, discoursing in this manner: What is it that I think upon? Are my thoughts serious, seasonable, and pure? Whither do I propend? Are my inclinations compliant to God's law and good reason? What judgments do I make of things? Are my apprehensions clear, solid, sure, built upon no corrupt prejudice? What most easily stirs me, and how is my heart moved? Are my affections calm, and orderly, and well placed? What plots do I contrive, what projects am I driving on? Are my designs good, are my intentions upright and sincere? Let me thoroughly inquire into these points, let me be fully satisfied in them: thus should we continually be doing.

Such is the duty; and the practice thereof is of great profit and use, bringing many great benefits and advantages with it. The neglect of it is attended with many grievous inconveniences and mischiefs: and for persuading to the one, dissuading from the other, I shall propound some of them, such as are most obvious, and offer themselves to my meditation.

The most general and most immediate advantage arising hence is this, that, by such a careful and constant inspection, or study upon our heart, we may arrive to a competent know-

ledge of, and a true acquaintance with ourselves, (a most useful knowledge, a most beneficial acquaintance,) neither of them being otherwise attainable. "The heart," as you know the prophet says, "is deceitful above all things; and who," adds he, "can know it?" Hard it may be for us to know the heart, by reason of its deceitfulness; but the sliest imposture, if narrowly looked into, may be detected: it is a very subtle and abstruse, a very various and mutable thing; the multiplicity of objects it converses with, the divers alterations it is subject to from bodily temper, custom, company, example, other unaccountable causes; especially its proneness to comply with, and to suit its judgments of things to present circumstances without, and present appetites within, render it such; wherefore it is not indeed, easy to know it; but yet possible it is; for under severe penalties, we are obliged not to be deceived by it, or, which is all one, not to suffer it to be deceived. It is a feasible thing to avoid being imposed upon, and well to understand ourselves; but this cannot be attained without industrious applications of our mind, and constant observations, to find the corners wherein the deceit lurks. We must pursue its secret windings and intrigues; we must trace it step by step, as hunters do wild beasts, into the utmost recesses of its first desires, and most deeply radicated prejudices; we must do as David did, when he strove to free himself from distrust and impatience in his straits. "I communed with my own heart," saith he, "and



my spirit made diligent search;" by which practice he found, as he further acquaints us, that it was "his infirmity" which moved him to doubt of God's mercy and benignity towards him. All men are very curious and inquisitive after knowledge; the being endued therewith passes for a goodly ornament, a rich possession, a matter of great satisfaction, and much use. Men are commonly ashamed of nothing so much as ignorance; but if any knowledge merits esteem for its worth and usefulness, this, next to that concerning Almighty God, may surely best pretend thereto; if any ignorance deserves blame, this certainly is most liable thereto. To be studious in contemplating natural effects, and the causes whence they proceed; to be versed in the writings and stories of other men's doings; to be pragmatical observers of what is said or done without us, (that which perchance may little concern, little profit us to know,) and in the mean while, to be strangers at home, to overlook what passes in our own breasts, to be ignorant of our most near and proper concernments, is a folly, if any, to be derided, or rather greatly to be pitied, as the source of many great inconveniences to us. We frequently hug ourselves, (or rather shadows in our room,) admiring ourselves for qualities not really being in us; applauding ourselves for actions nothing worth, such as proceed from ill principles, and aim at bad ends; whereas, did we turn our thoughts inwards, and regard what we find in our hearts, by what inclinations we are moved, upon what

unds we proceed, we should be ashamed, see cause rather to bemoan than to bless selves: descending into ourselves, we might chance, discern that most of our gallant formances (such as not considering our irts, we presume them to be) are derived n self-love or pride; from desire of honour, love of gain; from fear of damage or disdit in the world, rather than out of love, rerence, and gratitude towards God, of charity, npassion, and good-will towards our brethren, sober regard to our own true welfare and piness; which are the only commendable nciples and grounds of action. No man, ind, can truly value himself, or well approve his own doings, so as to find any perfect nfort in himself, or in them, who doth not by dying himself, discover whence and why he s: one may be a flatterer, but cannot be a e friend to himself, who does not thoroughly uaint himself with his own inward state; o does not frequently consult and converse h himself: a friend to himself, I said; and be so is one of the greatest benefits that nan life can enjoy; that which will most eten and solace our life to us: friendship h others (with persons honest and intelliit) is a great accommodation, helping much llay the troubles, and ease the burdens of ; but friendship with ourselves is much re necessary to our well-being; for we have tinal opportunities and obligations to conse with ourselves; we ever need assistance, rice, and comfort at home: and as commonly,

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it is long acquaintance, and familiar intercourse together, which conciliates one man to another, begetting mutual dearness and confidence, so it is towards one's self: as no man can be a friend to a mere stranger, or to one whose temper, whose humour, whose designs he is ignorant of; so cannot he be a friend to himself, if he be unacquainted with his own disposition and meaning; he cannot, in such a case, rely on his own advice or aid when need is, but will suspect and distrust himself; he cannot be pleasant company to himself, but shall be ready to cross and fall out with himself; he cannot administer consolation to his own griefs and distresses; his privacy will become a desertion, and his retirement a mere solitude.

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#### THE WANT OF DECISION OF CHARACTER.

THE condition of a man who is divided between two contrary ways of life, between virtue and vice, godliness and irreligion, is certainly very wretched and deplorable; for he is in the meanest state of mind that human nature is capable of. He is perpetually restless and uneasy; full of anxiety and torment. He loses all advantages of this world, and most assuredly forfeits all pretences to any in the next.

First, This doubtful uncertain way of living and thinking proceeds from a mean state of

mind, such as is beneath the dignity of human nature.

Man was made to discern and embrace truth; and for this reason, "is there a spirit in him; and the inspiration of the Almighty has given him understanding." He has faculties whereby he may distinguish between true and false, right and wrong; and may fix to himself sure principles of action. When he does this, approves what is best, and sticks to what he approves, he does what he was designed to do, and answers the end of his being. When he does not, but suffers himself to be swayed and bent different ways, by different motives, and to float under uncertainties; then he forfeits the great prerogative, and the most distinguishing advantage that belongs to the reasonable nature. The Scripture, therefore, alloweth not to the irresolute and the inconstant the name of men: they are said to be "children tossed to and fro with every wind of doctrine."

The perfection of man is to be like God in all his attributes, particularly in that glorious one of his immutability; whereby he is, as the Scripture speaks, "without variableness, or shadow of turning; the same yesterday, to-day and for ever."

We are like him in this perfection, when we get to ourselves, by thought and reflection, a firm persuasion of the eternal differences of good and evil, and of that inseparable dependence which reward and punishment have upon them; and when we govern our lives under the sense of these persuasions, evenly and uni-

formly. And this perfection he robs himself of, who wavers between different principles and practices; and is sometimes good, and sometimes bad, as it happens. He puts not his faculties to that use for which they were given him; employs not his reason to those purposes for which it was designed, the establishing and strengthening of his mind in moral principles; but lives as much at random, and without hold, as if "the breath of the Almighty" were in him.

Indeed, unless reason gives us a firmness and constancy of acting, it is so far from being the glory and the privilege, that it is really the reproach and disgrace of our natures, and makes us lower than even "the horse and mule that have no understanding." For they without that, act always regularly and consonantly to themselves, under the never-erring guidance of instinct; a blind, but sure principle; whilst man, with all his boasted titles and privileges, wanders about in uncertainty, does and undoes; and contradicts himself throughout all the various scenes of thinking and living.

But the dignity of our nature is a consideration capable of touching few. Let us go on therefore, secondly, to more plain and affecting considerations. For such an unsettled temper of mind as we have described, creates a great deal of trouble and disturbance to the man who is so unhappy as to be master of it.

How uneasy is he always to himself, who acts backwards and forwards, and has no sound

bottom to rest upon. What disquiets does it create in his mind, to see himself perpetually condemning himself, allowing himself in that opinion or practice this hour, which he is sure he shall disallow and go against in the next. (And this perhaps, is the only part of his temper that he ever can be sure of.)

Certainly a mind, thus at odds with itself, cannot but be very troublesome to the man that has it; unless, together with the power of keeping his resolutions he has lost also that of reflecting afterwards on the breach of them; for, whenever he looks back upon his actions, guilt and folly will appear written, as it were, upon the front of them. He must needs pronounce himself light and inconsistent, insincere, and void of that true fear of God, which dwells only with simplicity and a single heart. In fine, so many disagreeable and mortifying thoughts will offer themselves to him, as cannot but leave a wound behind them. And a "spirit thus wounded, (with guilt and folly too,) who can bear?" In truth, as to ease of mind, it belongs oftentimes to the completely wicked, more than to those who are by halves so. For the first may have hardened and stupified his conscience so far, till it lets him alone, and gives him no further notice of the dangerousness of the state he is in. But he who sins, repents, and then sins again in an endless circle, is sure to hear of his own follies, and be sensible of his own miseries. His good fits are like the short intervals of madness, which serve only to let the madman into a knowledge

of his own disease ; whereas, it would be much more to his satisfaction and content, if he were mad always.

Alas ! when a man finds himself breaking through all the strongest bonds that should hold him ; through his most deliberate resolutions, made in time of great danger and adversity, or upon his solemn approach to the table of the Lord, but forgotten again in the presence of any new temptation, what horrors must the sense of this create in him ! What hatred and contempt of himself ! what despair almost of ever arriving at that strength and firmness of mind, which is requisite to carry him evenly on through the paths of virtue ! Surely he " is like the troubled sea, that cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to such a wicked one as this."

But further, such a temper, so distracted between contrary inclinations and practices, is, in the third place, mischievous to a man in point of interest, as well as ease. For it renders him unfit for all the affairs and business of life ; incapable of forming advantageous designs with confidence, or of prosecuting them with effect. " A double-minded man," saith St. James, " is unstable in all his ways." He that is so in point of religion, (the greatest and most important concern of life, the one thing necessary) will probably be so in every thing besides ; and then what kind of undertaking is such an one qualified for ? To what calling can he betake himself with any probability of

success, who wants the very first elements of thriving, — industry, constancy and perseverance? Alas! the doubts and misgivings of his heart concerning his own internal state are such, as take away from him the taste of all outward comforts at present, and hinder him from an effectual pursuit of them. It must be a "mind easy and at rest," that can apply itself thoroughly towards making those advantages of the things of this life which are innocent and lawful. And such an one is not his, "whose ways (as the wise man speaks), are double before the Lord." Besides, this unequalness in acting, these heats and these colds in religion, when once they appear, (and how can they choose but appear some time or other?) will draw upon a man the suspicion of hypocrisy and dissimulation. He, who in the eye of the world is sometimes good, and sometimes bad, as it happens, will be sure to have the measure of himself taken from the worst side of him; and the other parts of his character esteemed only as pure artifice and feigning. His credit will be blasted, and his good name taken away; that engine by which he is to profit himself and others, and to do all the good he is like to do in the world. Intimacies and friendships are the great comforts and supports of life; and of these such a man will always be thought incapable. What ground can his levity give any one to build their confidence upon? What encouragement is there to venture an acquaintance with the rash and unstable? What reason to expect a mutual consent and agreement



of thoughts and affections, from a mind so little at unity with itself?

But these are slight inconveniences, in comparison of what follows; that such a wavering uncertain temper of mind is utterly inconsistent with the terms of salvation, and the hopes of eternal happiness. For it is not a holiness taken up by fits and starts that can carry a man to Heaven. It must be a constant regular principle, influencing us throughout, that must do that. "If ye continue in my word (say, our Saviour,) then are ye my disciples indeed." An uninterrupted course of virtue and goodness, and nothing less, can justify us before God, and entitle us to our reward. And the reason is, because nothing less can prove our sincerity to God, which is the great and fundamental rule by which we are to be tried. And a vein of this must run through all our thoughts and actions, to make us acceptable before God.

Let not a man therefore flatter himself, that things are well with him, because he is not absolutely "given over to work wickedness," but though he sometimes seems to be "dead in trespasses and sins," yet he soon rises again by repentance; for assuredly this (which is at the bottom nothing but an art of getting to Heaven, and yet enjoying pleasure here all the while,) will not serve his turn. There is no promise in Scripture that belongs to the unstable and wavering man; the terms of the covenant are universal purity, or at least universal sincerity; and with less than these can no man be saved.

Besides, by these vicissitudes of sinning and relapsing, our resolution at last is quite broken ; and we sit down every time with less hopes of the mercy and forgiveness of God, and of his grace and assistance.

For the purpose of persuading the man that is thus bewildered, to retrieve himself by serious consideration, as soon as it is possible, I shall take leave to recommend two or three plain, but useful considerations.

And first, He that sets about this work, must be sure that his belief is right, and sound at the bottom : for it is generally the uncertainty and waveringness of this, that produces all that unevenness, and disorder in the life and practice of mankind. A sudden heat of devotion, or the fear of what will become of a man in the other world, will carry him sometimes into mighty resolutions of quitting sin, and living well for the future. But these wear off quickly, and come to nothing ; because they arose only from present passion, and were not built on any good foundation, or any strong and full conviction of the mind. Let him, therefore, who would pursue this cure, inquire diligently of himself, whereon it is that his faith stands ; how he comes to be persuaded of the truth of natural principles, and of those of revealed religion. And let him (if he has it not already) procure to himself such an evidence of these things, as is not to be shaken. For when this principle is once well fixed in his heart, virtue will go out from it into his life and actions ; and it will work wonders towards

making him all harmonious and of a piece. When he has gone thus far, let him,

In the next place, consider well what that particular weight was, that in the days of his irresolution, still hung upon him, and clogged all his virtuous endeavours. There is some particular sin of our constitution, some great and ruling infirmity, that damps all our good motions, and spoils all our best resolutions; and will continue to do so, till by a direct opposition of ourselves to it, we have conquered and removed it. When we have cut off this "right hand," plucked out this "right eye," we may then hope, that the greatest part of the difficulty is over, and that no less powerful temptation will be able to draw us aside. But till this be done, in vain are all our other attempts and designs. While the great offence has yet any hold upon us, nothing will be done to purpose; but he that has been divided in his opinion, and wavering in his practice, will be divided and wavering still.

When he has thus settled his faith upon good grounds, and armed himself well against "that sin which does so easily beset him," he must take care (in the next place) not to suffer himself to come within reach of any thing that may any ways unfasten his resolutions, whilst they are yet young and tender. No! but let him root and ground himself in the faith first, by an answerable life and conversation, that, as his good practice took rise at first from his good opinions, so shall his opinions be strengthened afterwards, by his practice; till both being

confirmed in him, shall enable him "to stand in the evil day," and not to be afraid of whatever it is that would shake his steadfastness.

If, to these endeavours, he (lastly) joins fervent and unwearied prayer to Almighty God, for the aids and supports of his grace, he shall assuredly from thence be made perfect at last, be "stablished, strengthened, settled." He shall have a new heart created in him, that shall enable him to be "steadfast, immovable, always abounding in the work of the Lord."

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#### THE EFFICACY OF MORAL INSTRUCTION.

It seems to be tacitly agreed among men of the world, that, though books of moral instruction may afford pleasure to the young, or to those who love books, as a connoisseur loves a picture, or a virtuoso his medals, yet they are really of little utility in the actual conduct of life. They assert, that a few practical and artful maxims, collected from an intercourse with the living world, will be more serviceable than all the wisdom of the moral philosopher.

It is very certain, that a knowledge of the world, as it is called, will teach such a kind of wisdom as will tend to advance interest, and procure connexions; but still I must maintain that, in itself, and uncontrolled by moral principles, it is a despicable kind of wisdom; for it is always incompatible with the ingenuousness

of a good mind. It inculcates a submission to many meannesses. It renders life a continued series of deceit: and, indeed, so far from esteeming such wisdom superior to that which we learn in books, I cannot help thinking it a more refined, and consequently a more execrable, species of knavery.

The morality of books is, therefore, necessary to give this subordinate wisdom dignity and value. It enlarges the views, and induces us not to esteem our interest at a higher rate than our conscience and our independence. It enables us to join to the alluring qualities of an insinuating address the respectable ones of a manly spirit and unshaken integrity. He who sets out in life with a mind untinctured with moral doctrine, though he may probably attain success, can never deserve it, nor adorn it, nor enjoy it; but he who sets out in life with moral principles deeply fixed in his heart, though a deceiving and deceived world should neglect him, will find in his heart a source of joy, which the world, with all its riches and honours, cannot bestow.

But there is another objection raised against the efficacy of the moral instruction of books. The moralist is accused of requiring too much, and of suggesting ideas of excellence to his disciples at which human creatures can never arrive. With all his pretended knowledge of the heart of man, he is said really to be ignorant of it, and to derive his conceptions of it from beings who have not yet fallen. To learn such wisdom as will be really useful, say they, we

must shut our books, where pictures are exhibited whose originals are not to be found in this sublunary sphere. The church, the porch, the lyceum, and the academy, furnish only imaginary notions. If you would attain realities, you are obliquely referred to the brothel, the gaming-table, and to all the haunts of avarice, fraud, and vicious pleasure. These, they add, are the schools in which man is described as he really exists; and in these the knowing part of mankind seek and find that wisdom which is vainly sought by fools from the pulpit, or in the library.

It is true, that books do, indeed, represent things better than they are: but it is true, that, in doing so, they do what they ought. It is their praise, and not their shame. They endeavour to raise human nature, and they succeed in the attempt; for, however bad the world may be, the extremes of wickedness are to be found among those who do not read, not among those who have been conversant in the doctrines contained in the moral philosophers; and whatever exalted excellence occurs in the world, is chiefly produced by men whose minds have been cultivated by moral instruction.

If things were to be described by the moralist merely as they are; if only such precepts were to be given by him as tend to teach the young mind how to deceive, and to practise those vices which abound in the world, public degeneracy and corruption would certainly increase to a degree which can hardly be conceived. Wretched indeed is a man without

the assistance of a moral and religious guide; and wretched, and even infernal, would be the state of society, if books were not continually employed in checking our precipitate course to moral degeneracy. We can hardly imagine what an appearance society would assume, if books were precluded; because we can never experience any thing like it in these ages, when scarcely an individual arrives at maturity without receiving some instruction, either oral or written, primarily derived from books.

I have heard it objected to the great Addison by men of the world, that they could not approve his writings, because, as they said, he labours to render man what he never can be. I will venture to assert, notwithstanding this charge, that more good has redounded to the English nation from the lucubrations of Addison, than from the active labours of any one individual, however high his station and powerful his influence. The Spectators have been everywhere read throughout the British empire; and much of the learning and good qualities which have appeared among that people since their publication has been derived from them. No books are more popular, from the highest to the lowest orders; and that the British nation is not sunk to the level of some of its neighbours, is, in great measure, to be attributed to a book of moral instruction universally studied, in which things are perhaps represented better than they are, and the comparative dignity of human nature nobly vindicated.

It is from the erroneous idea, that very little advantage in the conduct of life is to be derived from books or moral instruction, that sermons, which abound in the best morality, enforced in the most powerful manner, are almost universally neglected. They are, indeed, bought by young divines as models for the pulpit; but they are little read in the closet. An unconcerned spectator would be led to suspect, from such a circumstance, that most men are insincere, and that there subsists a tacit agreement between them to deceive and be deceived. For many among them, who attend to and applaud a sermon as it is pronounced by the preacher from the pulpit, would almost blush to be found in their retirements with a volume of sermons in their hands. If they really believed the matter of sermons, it is of so very interesting a nature, that they must be tempted to read them with avidity; but the same unfortunate idea prevails, that, though the moral discourse may serve in its proper place to amuse an audience, it is not sufficiently efficacious to influence the conduct of life. It is often considered as a matter of form, which very good sort of people may attend to from motives of decency, and then return to their former conduct unaltered and unimproved.

The end which I have chiefly in view in submitting these remarks, is not only to recommend an attention to books and instructive discourses, but to produce, if possible, an alteration in the scope and object of that attention. I wish readers to take up a book with a desire



to receive from it moral instruction, and not merely literary entertainment. Every one of us, whatever be our improvements, is liable to relax in his principles, unless they are frequently renewed and strengthened by admonition. Fortunately for us, books of morality abound; and places, where instruction is given in the most solemn manner, and under the most awful sanctions, are almost daily open for our reception. But, alas! how few of us purchase and peruse a book with a sincere desire to be rendered better men; and how many attend to the preacher solely to gratify their curiosity, and derive amusement! Bad, indeed, must be the book and the sermon from which any man may not, if he will, receive some hint, which, when seriously reflected on, would lead to improvement. But our want of humility, and our idea that subjects which concern our worldly interest and pleasure are the only subjects worthy the anxious care of a man of sense, render all which the wisest men have collected for our guidance utterly abortive.

What are the books which men of business, and men of the world, chiefly regard? Such as have a tendency to facilitate the mechanical parts of their several employments; poor and mean things, in comparison with the sublimity of objects moral and religious. Yet all others they are too apt to consider as trifling and nonsensical; serving, indeed, to fill up the time of those who have nothing else to do, but not worth the notice of the man of sense, and of the world. From such modes of thinking

originate narrowness, illiberality, and ignorance, the fruitful parents of every vice which can render the possessor miserable, and be injurious to society.

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## ON THE LOVE OF TRUTH.

OF all our duties, the love of truth, with faith and constancy in it, ranks first and highest. Truth is God. To love God and to love Truth are one and the same.

Awaken all your energies, my young friend, to wish for and to WILL the truth; never to permit yourself to be dazzled by the glare of that false eloquence, the boast of wild and melancholy sophists, eager to throw dark, distracting doubts upon every thing. Reason is of no utility, but rather injurious, when directed against truth—in order to depreciate it—to maintain ignoble views, or when it deduces consequences, tending to excite despair from the inevitable evils of this life, and by denying that life is a good. Insisting upon some apparent disorders in the universe, it refuses to acknowledge any system of order at all; when wounded by the palpability and the death of the body, it is shocked at the belief of an existence (the *I am*) wholly spiritual and immortal; when it considers the distinctions between vice and virtue as a mere dream, and when it likes to contemplate in man, a

something worse than a wild beast, without a spark of divine mind.


Were man and nature, indeed, of so poor, so vile, so revolting a formation, why persist in losing our time in the pursuit of wisdom? By the same reasoning we might applaud the doctrine of suicide; but let us beware of such insidious approaches, and suspect those who themselves dread the doctrines which they dare to recommend.

Since conscience tells us that we ought to live (for the exception of a few weak intellects amounts to nothing); since we live to aspire after good; since we feel that the welfare of man consists in his not debasing himself into a worm, but in dignifying, and elevating his mind to God; it is clear there can be no sound use of reason except in so far as it presents to man a lofty idea of his own possible dignity, and impels him to seek its attainment.

This being once acknowledged, let us boldly cast away all scepticism, cynicism, and all other degrading systems of philosophy; let us bind ourselves to the belief of truth,—to the noble and the good. To have faith, it is necessary to *wish* to have faith; it is necessary to love ardently the truth. It is this love only which can inspire the soul with energy; he who can be content to languish in endless doubts, relaxes all the springs of mind.

To good faith in all right principles, add the determination of invariably presenting, in yourself, the expression of truth in all your words and in all your actions. Man's conscience can

find no repose except in the bosom of truth. He who states a falsehood, even if undiscovered, bears his own punishment within him; he feels that he has betrayed a duty, and in so far degraded himself. In order not to fall into the low habit of lying, the only plan is to form a determination not to speak falsely at all. If we yield to a single exception to this rule, there is no reason we should not indulge two; if two, fifty, and so on, without any limits whatever. It is in this way that many become by degrees so horribly addicted to feign, to impose, to exaggerate, and at length to calumniate, that you can neither take their own evidence against others, nor believe them even when they speak ill of themselves. The most corrupt periods are those in which false accusations and all manner of lies and calumnies so much abound. It is then that general suspicion, suspicion between father and son, that an unseasonable multiplying of protests, oaths, and perfidies,—that a diversity of political, religious, and even of literary opinions, prevail on all sides. Acting as an incessant stimulus to invent deeds and designs derogatory to the other party, it then becomes a general persuasion that it is lawful to crush an adversary by any means; blasphemy begins to prevail; the rage for bringing false witnesses against others infects parties like a plague; and such being easily found, it is as easy a task to sustain and exaggerate their charges as to affect to believe that they are substantiated. They who do not possess simplicity of heart, always consider



the hearts of others as being capable of deceit. If they hear any one speak who does not please their fancy, they will pretend to find some evil design in what he says; if they see another offering up his devotions, or doing some charitable deed, they will directly thank heaven that they are at least no hypocrites, like him.

But though born in an age when the vices of lying and extreme distrust cast their slime over too much of what is valuable and sacred, hold yourself free and clean-handed from crimes at once so despicable and revolting. Feel generously disposed to rely upon the truth of others, and should they refuse to believe you in turn, do not give way to anger, but content yourself that it shines

*"Agli occhi di colui che tutto vede."*

Refulgent in the eye which all things sees.

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#### THE UTILITY OF FICTITIOUS WRITINGS.

WE take pleasure in laying before our readers the following judicious and sensible remarks, extracted from the second volume of that admirable work, "Turner's Sacred History of the World." We confess that we are much pleased to find our own opinion, as to the utility of fictitious writings, strongly and ably confirmed by a divine so eminent for piety, learning, and good sense, as the Reverend Sharon Turner.

“The peculiar susceptibility of the young mind to poetry, to works of feeling, to imaginative narrations, and to reading or hearing of romantic incidents, or of supernatural fictions, is striking ; and this is so natural and so universal, and has in all countries created so many tales of this sort, which have been the delight of millions, and of all species of the human population, that we cannot err in presuming that it is an effect which was intended to take place. But if so, if it be a part of the original plan of our nature, it must have a quality in it of a beneficial agency ; for nothing is a natural instinct or inclination within us, which is not of this character. My belief is, that all romantic fiction, which does not actually and purposely paint and praise vice and vicious characters, and seek to make them attractive or imitated, acts advantageously on the mind, and especially on the well-educated spirit, and most certainly adds to the happiness of life. As the great Duke of Marlborough is said to have derived his knowledge of English history from Shakspeare’s historical plays, so a large proportion of mankind derive much of their moral impressions and opinions from the narratives, fictitious or real, which they read, hear, or talk about. These influence more than the songs of a nation ; and their composition improves as the social mind advances ; but they will no more cease to interest than the eye to see. It is, therefore, a benefit to society when a moral genius writes them. Dr. Johnson’s grand idea is universally true : ‘whatever

withdraws us from the power of our senses whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings.' Most men of genius and celebrity have been fond of romances in their youth, and the taste has continued to their latest age. I have no doubt that the ancient romances of the middle ages especially *Amadis de Gaul*, and in a less degree, *Amadis of Greece*, and their companion fictions, were of great service to our forefathers. I cannot here detail the facts or which I have formed this opinion, nor the reasonings which convince me, that with all their occasional imperfections, and the evils of some, the fictitious narratives of the present day contribute no small degree of both moral and intellectual improvement to many; but I remember meeting with some remarks on the connexion between poetry and religion, in a periodical work, which seem to me to be too good and too just to be forgotten.

"The connexion between the want of religious principle, and the want of poetical feeling, is seen in Hume and Gibbon; they had, radically, unpoetical minds. Revealed religion is especially poetical. While its disclosures have an originality which engages the intellect, they have a beauty to satisfy the moral nature. It presents us with those ideal forms of excellence in which a poetical mind delights, and with which all grace and harmony are associated. It brings us into a new world—a world of overpowering interest, of the

sublimest views, and of the tenderest and purest feelings. With Christians, a poetical view of things is a duty. We are required to colour all things with the views of faith; to see a divine meaning in every event, and a superhuman tendency. Even our friends around are invested with unearthly brightness; no longer imperfect men, but beings taken into divine favour, stamped with his seal, and in training for future happiness. The virtues peculiarly Christian, are also essentially poetical. Meekness, gentleness, compassion, contentment, modesty, besides the devotional virtues; whereas the ruder and more ordinary feelings, anger, indignation, emulation, martial spirit, and love of independence, are the instruments of rhetoric more justly than of poetry.'

"Mr. Southey, in his very pleasing letters to Sir Egerton Brydges, remarks that 'the prose romances have had a greater effect upon our literature than has been supposed. In reading *Amadis of Greece*, I have found Spenser's '*Mask of Cupid*,' Sir Philip Sydney's '*Zelmanie*,' and Shakspeare's '*Florizel*;' the latter by name going to court a shepherdess, who proves a princess at last. Was ever any single work honoured with such imitators?"



### THE TENDENCY OF PERIODICALS AND LIGHT READING.

WE often hear it asserted, that the general diffusion of literature, especially by periodicals, tends to create a taste for superficial productions, and lessens the number of what are called profound readers; or, to use one of the hacknied similies of the complainers, the stream of knowledge grows shallow as it is widened. The author of *Pelham* observes, that the French are called a superficial people, because those classes, which in other countries are utterly ignorant, have a smattering of knowledge in France. The present age is charged with the same defect, because those who once read nothing, now read little else than gazettes, magazines and novels. In both cases, the only kind of people among whom profundity should be expected, are overlooked. We believe that persons of genuine taste are far more numerous now than when the use of books was confined to a few, and that whatever in any way multiplies the use of them, will eventually add many to the more reflecting and critical classes of readers. When the attention of the whole community is turned toward letters, however the devourers of literary trash may increase, still many minds above the common order, which in a less reading age would never have been awakened, will then not only acquire a love of letters, but will

learn to select with taste, and peruse with critical attention from among the motley multitude of authors before them. When the reading community is vastly extended, the number of profound readers *must* in some measure increase. Shakspeare lived and wrote in an age when periodicals were unknown, and novels did not greatly abound, and yet should he revisit us, and find his works loading the shelves of every bookseller, and learn that the wisdom of centuries had been employed in critical dissertations upon them, it would be hard to make him believe that they are now less read and appreciated, than in the days of good Queen Bess. Milton, too, gave his immortal poem to the world when its attention was very little taken up with light reading; yet, could he compare the scanty reputation he then enjoyed with his present fame, he would be most ungrateful to join in the hue-and-cry against the present degeneracy of taste. He would be doubly ungrateful to denounce periodical writings, since he is in no small degree indebted to the Spectator and Rambler, for his being rescued from obscurity. Reviews and magazine essays of later date, have also recalled public attention to other old authors, who had long lain neglected. Witness the works of Massinger, and the old English dramatists. They have also done much to add firmness to the already established reputation of others. It is true the number of ephemeral works which are now daily poured forth, is immense; but have our own times produced, and

does it appreciate nothing better? This century, it is true, cannot boast a Shakspeare or a Milton. Greece gave birth to but one Homer, and one Eschylus. Our Homer and Eschylus happened to be born some centuries ago, and the Anglo-Saxon race may never produce one or the other again. But, if their rank were loftier, will their fame be more enduring than that of Walter Scott? We believe they will all three be equally remembered till their lands' language shall be forgotten. Have Dryden, Pope, and Goldsmith reared monuments so much more imperishable than those of Byron, Moore, and Campbell; and have not the names of Hope and Bulwer, nearly as fair a prospect of being preserved as those of Fielding and Smollet? Many other living authors might be mentioned, who will be as much known and esteemed two hundred years hence as Suckling and many other sweet but half-forgotten poets, are now. All these may, we think, be fairly placed as an offset against the numerous living authors who have been producing innumerable defunct works for the last thirty years. Great as is the evil inflicted by the latter, it must be looked upon as one of the evils which accompany every great good. A harvest that yields much wheat will always yield more chaff; and the peasant who would complain of such a case, would be deserving of famine. It must be recollected that the present age has not only produced the distinguished writers we have cited, but has appreciated their merits; and the latter circum-

stance we conceive to be a far stronger proof of the correct taste of our own times than the former. A great genius may chance to be born in any age, but the generation that sets a just value on his works, cannot be wholly given over to frivolity. Away, then, with this whining about the decline of taste, and the growing predilection for trash. "Dost thou think," says one of Shakspeare's characters, "because thou art virtuous, there shall be no more cakes and ale?" And in like manner we would say to the long-faced critic—Dost thou think because thou art profound, there shall be no more light reading? Since it has not pleased heaven to gift some people with wisdom so great as thine, leave them to read light essays, or lighter novels, if they will; and though these simple ones should seem innumerable, doubt not there are other wise men in the world than thyself, who revere the sages of old as much as thou dost.

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#### CONVERSATIONAL INTERCOURSE.

WHAT makes those men, who associate habitually with women, superior to others? What makes that woman, who is accustomed to, and at ease in the company of men, superior to her sex in general? Why are the women of France so universally admired and loved, for their colloquial powers? Solely because

they are in the habit of a free, graceful, and continual conversation with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sulien manner. The coin of the understanding and the heart is interchanged continually. Their asperities are rubbed off; their better materials polished and brightened; and their richness, like fine gold, is wrought into finer workmanship by the fingers of women, than it ever could be by those of men. The iron and steel of our character are laid aside, like the harshness of a warrior in the time of peace and security.

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#### ON CONVERSATION.

It is strange, considering the great portion of our life that is spent in society, and the dependence of our happiness upon the power of thus spending it, the small number who know how to converse.

Conversation is at once the bond which holds society together, and the ingredient which renders it pleasant. It is true, that so gregarious an animal is man, even a mute gains upon our affections and becomes indispensable to us, if any connexion of birth or affiance, or the necessities of business, bring us constantly

together. There is a fine example of this in Sir Walter's story of the two drovers—neither of them men with many ideas, or great power of expressing even their limited range, yet going on most sociably together, whistling as they went. I have known two divinity students live, during the entire course of their academic career, in the same apartment, each immersed in his books the whole of the long winter evening, serving each other at meal-times rather by the intervention of signs than of words, yet dearly attached, as the events of their after-life clearly showed. Nay, I am by no means certain, that had not the affections of Jeanie Deans been pre-engaged, even the mute attentions of Dumbiedikes would not have been successful at last. In these instances, however, we remark no more than an instinctive aversion to solitude, and a clinging to the object which redeems us from it, that man shares in common with the brutes.

By society, is meant those wider reunions of human beings, in which the interchange of ideas expands the mind, at the same time that the necessity of mutual deference smoothes away its harshnesses. No one who has had the ill-luck to be seated at dinner next to some monosyllabic neighbour, who replies to the first attempt to draw him into a conversation with "No"—to the second with "Yes"—and to the third with "Perhaps;" and who has felt the load of discomfort which lies upon the heart, while sitting amidst an assemblage of such non-intercourse gentlemen, in a room dimly

lighted with half-snuffed candles, can doubt of the importance of small-talk to the well-being and comfort of society.

There are a great many causes, each of which is singly capable of rendering one unable to discharge this social duty. Some are prevented from talking by sheer stupidity. Others, who have ideas enough, are hindered by constitutional phlegm—they like to follow out the trains of thought which cross their brains, and are too indolent to care for the amusement of their neighbours. These are comparatively happy in their silence; but there is a class of mortals who are anxious to join in conversation, but who never can hit upon a subject. People of this kind sit upon thorns the whole time that they are in company, fretting under the consciousness of appearing stupid and uninteresting. They are deserving of our pity, for their annoyance is simply the consequence of a constitutional want of readiness and self-possession. Those, on the contrary, who are kept silent, by a resolve never to say any thing but what is striking or profound—who allow the conversation to flag while they are straining after some witticism, are only suffering the just punishment of their vanity, when they undergo such mortification.

It is not every one who can talk, that is capable of holding conversation. Some, from an overflow of animal spirits, chatter on continually, never inquiring whether their hearers are amused, nor greatly caring for their admiration, blest in the consciousness that their

tongues are wagging. Others enter into company with a desperate resolution to be amusing, and a long stock of common-places, with which they overwhelm every one who comes within the sphere of their attraction. What some persuade themselves is conversation, is in reality nothing else than the engrossing consciousness of their own projects and actions overflowing in talk. None of these people converse—they only hold soliloquies in public.

Nothing more annoys and surprises men of genius, than to see persons, whom they regard as of plodding natures and limited capacities, preferred to themselves as companions, and taking the lead in conversation. We have often discovered this jealousy in their carping and cavilling at such persons. They are in the wrong to be astonished, for the essence of that genius upon which they pride themselves, is the depth and richness of its emotions, its susceptibility of being engrossed and overmastered by its own conceptions. Now, it is quite in the order of nature, that a person who has but a limited range of ideas, and can easily command his shallow feelings, should, like a certain American hero, be "always ready for action." His thoughts are neither so grand nor so subtle, as to leave him at a loss for words, and he is always aware of his situation for the time being. But men of genius are not only mistaken, they are showing a weakness and unworthiness of nature, when they allow their annoyance at being outshone by such a person to lead them to decry his peculiar



talent. Although of a lower grade than those with which they are endowed, it is nevertheless of rare occurrence, and great utility.

He who feels contempt  
For any living thing, hath faculties  
Which he has never used.

It is not meant to deny that there is both pleasure and profit in having access and habitual intercourse with men of genius. There is always something in a man's most trivial words and actions expressive of his character, and it is impossible to associate with a man of high mind, and not be continually receiving suggestions and impressions which instruct and elevate us. The mistake on our part lies in thinking that these can be obtained by meeting him once in crowded society—that he is like a schoolmaster or a comedian, ready to fulfil his vocation at a moment's warning—that he is not rather like a seer, over whom the spirit comes, possessing him, he knows not how, nor can forebode when. The mistake on his part lies in supposing that he must vindicate his situation in society as other men. Every man takes his place in company in virtue of some peculiar title—one because he is rich—another because he is talented—a third because he is amusing—a fourth because we like him. Let no one attempt to lay claim to a place which is not due to him, or go about to cozen people by false pretensions.

This last paragraph, we are half inclined to suspect, has been a kind of digression. To return: the young of either sex have rarely

much talent for conversation. Their consciousness of life is too overpowering. Nevertheless, they have a power of making themselves agreeable to each other, which amply compensates for the want. It is a bad sign when a very young person possesses that power of ready but unimpassioned alternation of discourse which forms the charm of conversation in people of more advanced years. It is customary to call precocious children hothouse plants, but the term is scarcely applicable here. A hothouse plant is one which, by too liberal an application of heat and moisture, has attained an unnatural degree of succulence. It is too luxuriant for its strength—it withers away from want of stamina. But young persons, such as those of whom we are at present speaking, are unnatural in the other extreme—they are withered before they begin to blossom. They have the green leaves of youth without its nourishing juices. They remind us of what the nursery tales relate concerning fairy changelings—withered, peevish, insatiable old persons, with the form and helplessness of infants.

Few men are good at conversation. They are in general too technical—their talk is overcharged with indications of their profession. Even those who have devoted themselves to no active business have favourite pursuits, literary or otherwise, which give a monotonous colouring to their conversation. Such as are free from all these faults, have a worse habit—that of talking politics. This

subject, as it is in general discussed, is the most sickening and drivelling of all. Men who really take an interest in the matter and understand it, find that it is a serious study, and are anxious in their hours of relaxation to lay the burden aside. It is uniformly those who know only a few cant phrases by rote, who insist upon introducing the subject on all occasions. "Hang it," said Squire Western, "let us talk about politics—something that we all understand."

Ladies who have passed the age of thirty-five, and, according to rule—though there are some exceptions—married ones, make the best conversationists. We can approach them without a constant and intrusive reference to the difference of sex, while they retain all that gentleness and feminine delicacy which forms their principal charm. Whether the sphere in which they have moved be limited or extensive, so that it be not vulgar, they have picked up a mass of observation, which men intent upon one object have no idea of. Their minds, unfettered by an artificial education, have associated and arranged their store in an original and pleasing manner. They possess a light, graceful versatility, and the power of giving a direction to the conversation, or suggesting topics, without seeming to do so. They form, in virtue of this talent, the cement of society—the formers of the character of youth. There is a fascination about them which we want words to express.

We may be pardoned, if we devote a few

sentences as a tribute to the memory of one of the dearest of these gentle friends—to one who, if she did not exactly correspond with the ideal picture now drawn, had qualities of a yet higher kind to redeem her deficiencies.

Amelia — was the wife of a retired army surgeon, residing in a country town; the mother, although yet a young woman, of a large family. Her husband, a man of erudition, and somewhat overstrained notions of honour and delicacy, had married her before she was out of her teens; a beautiful girl, deep read in poetry and romance, yet with a vein of the humorous in her composition, which prevented her from becoming *fade*. He had laboured assiduously to cultivate and strengthen her mind. In the town which they inhabited there were about half-a-dozen families, living like themselves upon a narrow competency, all of them a slight degree more refined, and better educated than the shopmen and artisans by whom they were surrounded. Amelia's husband endeavoured, as his family increased in numbers, to eke out his slender income by receiving a few young gentlemen as boarders. Several of the neighbouring country gentlemen intrusted their sons to his care; and as there was a number of absentee proprietors in the county, finding him and his wife superior persons, they were glad of such an accession to the narrow range of their summer society. Amelia's feeling of what constituted a proper deportment in society, had been formed theoretically, upon the model of Shakspeare's and

Richardson's heroines. The cool observant character of her husband had taught her to look on the realities of life, to see her real situation in society, yet without injuring her natural and acquired gentility of mind. The mingling with the county families, and a delicate discerning tact, enabled her to conform to the simplicity of modern manners. A turn of mind acquired by having been, in a great measure, the instructress of her own children, and afterwards invested, along with her husband, with a joint surveillance over their young boarders, rendered her rather fond of teaching, while the fruits of her reading and observation enabled her to discern that the attainment of her wishes depended mainly upon her concealing them. She became a kind of missionary for the propagation of refinement of thought and action—we use the expression in its worthiest sense—in the circle in which she moved. We were all attached to her, by her goodness of heart, and attracted by her powers of conversation. Her beneficial influence is attested to this day by the peculiarly urbane tone which pervades the society of the town in which she lived,—by the success and happiness in after-life which many of the friends of our youth, now widely scattered through the world, gladly confess they owe to her. Our good Amelia had, it is true, a little of the pedant about her; her character was in accordance with her natural disposition, but it had been formed under rather adverse circum-

stances. She knew her worth to the full extent, and piqued herself upon it. Yet we have often wished that there were more Amelia——s in the world.



### ON BUFFOONERY IN CONVERSATION.

It is sweet, says the agreeable poet of Venusium, sometimes to lay aside our wisdom, and to indulge, on proper occasions, a species of temporary folly. He, indeed, must be outrageously severe who would prohibit any pleasing mode of passing our leisure hours, while it is consistent with innocence, and the nature of a being eminently distinguished by the fine faculties of reason, fancy, memory, and reflection. Charming is the social hour when solidity of judgment is enlivened by brilliancy of wit, and the lively sallies of imagination by a sweet interchange of pensive gravity. Ease, freedom, and the unstudied effusion of the sentiments which naturally arise in cultivated minds, form a very delightful recreation, and dismiss the mind to its serious employments with new alacrity. Those among the ancients who were most celebrated for their wisdom, were remarkable for a cheerful and equable gaiety, and often diverted themselves, in their intervals of severer meditation, with jests and drolery. Who more cheerful than the gentle Socrates? Who more delighted with a joke

than the dignified Cicero? But, at the same time, they were equally capable of maintaining a regular conversation in all its gravity and elegance. The dialogues of Socrates, preserved by his eloquent disciples, breathe a wisdom approaching to divine; and Cicero's book *de Oratore*, is one of the noblest monuments of polished urbanity, as are many of his philosophical pieces of speculative wisdom.

But there sometimes prevails a taste for low and noisy mirth, which totally precludes all delicacy of sentiment, all exercise of reason and invention, and almost degrades us to the level of those ludicrous animals whom nature has rendered so wonderfully expert in the art of mimicry. Many persons, who imagine themselves remarkably endowed with humour, and the power of delighting whatever company they deign to bless with their presence, are apt to give their tongues a license to wander without the reins of judgment; to affect uncommon expressions, attitudes, grimaces, and modes of address and behaviour; and to imagine that oddity is humour, eccentricity and downright nonsense prodigiously droll, and rudeness infinitely entertaining. If the company are as foolish as the pretended wit, or, indeed, if they are very polite and good-natured, they seldom refuse the easy tribute of a laugh, either real or affected; and the joker, animated by his fancied encouragement, proceeds in his extravagant sallies, till his assumed folly approaches very nearly to real idiotism. In the mean time, as he draws the

attention of the company on himself, and engrosses all the time and talk, he not only lowers himself, but prevents others from rising; relaxes the tone of his own mind, and of all around, to a state of imbecility, and at once prevents the opportunity and the power of uttering a single idea worth remembrance. Noise and laughter are but meagre food for the mind; and however pleased people may appear, they commonly retire from the company in which these have formed the only entertainment with an unsatisfied and uneasy vacuity, and sometimes with disgust and disagreeable reflection.

It very often happens, that these facetious gentlemen who affect buffoonery, rely upon more expeditious methods of becoming *prodigiously entertaining*, than any thing which requires utterance. They enter a room, and sit down gravely, with their hat on one side, or with the back part of it over their forehead. They take great delight in the practical joke; and if they can pick your pocket of your handkerchief, smut your face, draw your chair from under you, or make you a fool, as they call it, they consider themselves as other Yoricks, and as fellows of infinite humour, endowed with peculiar talents for setting the table on a roar. It might, indeed, be said with truth, that they literally make fools of themselves, and appear ambitious of supplying that order which was once very common, but is now either a little out of fashion or introduced in disguise; I mean the order of professed and hireling fools,



purposely maintained for the amusement of the rich and noble. It has, indeed, been jocularly said, that many in the present age execute the office in their own persons to save expense.

Now, though there is certainly nothing criminal in buffoonery, yet as it tends, when too long continued, to exclude all attention to any thing serious, and to divest conversation of its power of affording improvement as well as pleasure, it is certainly to be wished that it were, in some measure, restrained. I say restrained only; for I do not know any just reason why any method of innocently amusing the mind, during a short interval of inaction, should be utterly forbidden. Man is an animal that delights in variety; and mirth and mimicry, jest and jollity, *quips and cranks, and wanton wiles, and laughter holding both his sides*, are certainly no less allowable as the means of relaxation, than cards or backgammon. He is wise who requires moderation in all indulgencies; but he who inveighs against any innocent ones in the gross, and without exception, has taken a false estimate of human nature, and is not to be considered as a moralist, but as a declaimer. If any one rule will admit of universal application, it is that which directs us to observe the golden mean.

I could never admire the wisdom of certain self-elected legislators of graceful behaviour, who seem to forbid us to laugh, with much greater strictness than they would have prohibited the violation of the decalogue. To be

remarkable for laughing on trifling occasions or without occasion, is not only ungraceful, but a sign of folly. But God has distinguished man by the power of risibility, and there is no reason why he should not exercise it; and, perhaps, there would be no time more proper, than when a disciplined fop shows, by his behaviour, that he prefers the varnish of external grace to honour and to honesty.

Wit, it has been said, does not naturally excite laughter. But this observation, though true in part, is not universally true; for wit, united with humour, possesses such a command of the risible muscles, that he must be a stoic, or a very ill-natured man, who is able to resist the impulse. I should, indeed, have no favourable opinion of that man's heart or disposition, who could be present at a truly comic scene, without laying aside his severity, and shaking his sides with as much glee as the ingenuous child of nature. And if it is a weakness not to be able to refrain from laughter at a ludicrous object, it is a weakness of all others the most pardonable; and it is surely better to be even weak than malignant or sulky. But, in truth, the weakness consists only in laughing immoderately, or frequently, without an adequate object.

In every convivial meeting of elegant and polished company, the Muses and the Graces should be of the party. The first honours and attention should be paid to them; but let not Comus and Jocus be forbidden to follow in their train, and under their command. The

entertainment will be thus heightened and various, and good sense and decorum derive new lustre from good humour. We might, indeed, wish to restrain the excessive and rude mirth which originates in levity and folly, and becomes what is called buffoonery; but far be it from us to banish that sprightliness which naturally results from the gaiety of innocence. Joy, while we are blessed with health and ease, and what the stoics call *EUTOIA*, or the well flowing of the stream of life, is gratitude and obedience.

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#### POLITENESS.

THAT false politeness, which consists of constrained attitudes, and insincere compliments, is both ridiculous and criminal; ridiculous, because it can answer no purpose with sensible people; and criminal, because it includes deception and hypocrisy. But true politeness, which originates in a union of kindly feeling and good sense, and which has for its object the ease and gratification of our associates, is a truly amiable and praiseworthy quality. The exercise of it spares ourselves, as well as others, innumerable annoyances and offences, and perpetually sheds around a tranquil and social feeling. Every one with whom we come in contact, however much beneath us, and indifferent to us, possesses the power to inconvenience us by rudeness of manner, and

to pain us by unguarded and unpleasant words. On the other hand, we have it in our power to inflict equal annoyance and pain upon all whom we approach. To guard against using this power is real politeness, the exercise of which confers beauty upon the most homely features, and makes amends for many of those deficiencies which all, however unconsciously, possess. So potent a charm is there in politeness, that absolutely the refusal of a favour, softened by it, is a greater obligation, than the granting one in an uncourteous and rude manner.

True politeness is always easy itself, and never disturbs the ease of others, by a deficiency in, or by an officious and superfluous display of, civility.

The best guide to the perfection of politeness, is to be found in that religion which exhorts us to love one another; to be gentle, avoiding strife; in honour to prefer one another; and to become innocently all things to all men.

The exteriors of politeness it is not our province to treat of: they are taught and exemplified in all respectable seminaries. They are highly desirable, as without them we should be conspicuous and awkward in company: but the young man who has the *politeness of the heart*, will most assuredly be more highly esteemed, even if not wholly free from rusticity, than another who merely possesses the outward graces without the amiable reality of feeling which should direct them, and which lends them new grace and effectiveness.

True politeness gives a grace and attractiveness to all the virtues; and even the interests of religion have occasionally suffered by the want of it. Really pious and amiable people are sometimes uncourteous and stern in their manner; and their personal repulsiveness throws an odium upon their profession, of which they have little idea; while vicious persons, by a graceful and elegant manner, have unhappily thrown so specious a veil over vice, as to lure the young and unthinking to destruction.

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#### ON FORMING CONNEXIONS.

MAN is born a social being; and he must do violence to his nature, before he can shake off those ties that link him to his kind. But universal philanthropy, lovely as it is, must be founded on partial and particular attachments, to operate with due force. The heart that is not warmed by individual love, and select friendship, is incapable of expanding to great and exalted sentiments: it may feign, but it cannot feel the generous glow of affection, the ardour of patriotism, or the throb of benevolence.

Private attachments being then the foundation of happiness or misery, the criterion of worth, and the source of all that is valuable or dreadful in life, can too much care be em-

ployed in forming them, in extracting their sweets, and avoiding their pains?

Few are the pleasures that we can sincerely and honourably enjoy, without the participation of others; but on the other hand, solitary misery is not worth a thought, compared to that which the mind feels, when it is unfortunate, through the want of love or duty in those on whom it has reposed its confidence; or when its distresses involve the objects of its fondest regard.

A man may bear the stings of ingratitude, or the infliction of wrong, from such as he never loved; he may wrap himself up in the self-consciousness of rectitude, and despise the opinion he never courted; but if the friend on whom he has relied is treacherous; if the bosom on which he has leaned is false or regardless of his peace, humanity can meet with no severer trial; and such poignant woe can scarcely admit of alleviation.

To be cautious in forming connexions is only common prudence; to be firm in maintaining them when once formed, is a duty in which you cannot be deficient, without suffering as much as you can inflict. Sudden attachments are always indiscreet, and often fatal. Try those in whom you wish to repose trust with the nicest regard to their real, and not their specious qualities. Found every affection of the mind on principle. Let not beauty pass for merit—the affected smile of complacency for good humour, nor levity for wit. Never give way to injurious opinions against any one,

without the fullest conviction that they are deserved; but, above all, take care never to form too partial an opinion, till you have had an opportunity of ascertaining its propriety.

Young persons are apt to imagine, that the convivial companion, whose professions of regard rise with the absence of his reason, is firmly to be relied on—and that the partner in folly will be the consoler of distress. Delusive expectation! True friendship must be grafted on virtuous pursuits, and cemented by rational endearments. A similarity in vicious taste will form no lasting tie: it cannot bear the test of reflection. Thought will teach you to despise, or make you despised, if your union be that of infamy: on the contrary, a congenial disposition for what is laudable, will reciprocally endear. Such a friendship will gain stability from the storm, and the gales of adversity will root it the deeper. Without a friend, indeed, it is impossible to know happiness; but how much misery has arisen from the prostitution of this sacred name!

There are, however, ties still dearer than friendship, and of more important operation on our lives. Love, that cordial drop of bliss, that sovereign balm for woe, as it is of the first consequence to our enjoyments, so it is frequently the origin of our deepest distress. If this be not founded on reason, it is a flame that consumes; if it be placed on an unworthy object, and this discovery made too late, the heart can never more know peace. Every hour increases the torments of reflection: and

that soothes the severest ills, is here  
 led into despair; for strong must that mind  
 which can reconcile itself to the greatest  
 human disappointments: or unfeeling  
 it be, to disregard them!

The tender connexions, mind must assimilate  
 to mind, to give a reasonable prospect of  
 joy; and after they are irrevocably fixed,  
 which to oblige should anticipate the re-  
 sults; views, interests, pursuits—all should  
 be actual, and spring from a sense of duty,  
 directed by a principle of love; else that  
 which may be productive of the purest  
 pleasures and the highest gratifications, will  
 be converted to a bane and a curse. Here,  
 true happiness cannot exist, as far as re-  
 cultivated and feeling minds;—the brutish  
 the insensate may repose in the shade  
 of indifference; but in proportion as the soul  
 is roused for enjoyment, it will be awake to all  
 the misery of its fate; and every neglect of  
 duty it has a right to expect, every per-  
 word, every action of stubborn contempt,  
 leave an impression indelible and ago-  
 nizing. Even the sullen look will dim the eye  
 and the frown sink into the heart of  
 sensibility.

A friend, virtue is an indispensable quali-  
 ty; but in love, virtue must be adorned  
 with an amiable disposition and a good temper,  
 can neither deserve nor ensure regard.—  
 Qualities that most endear are frequently  
 the most dazzling; the smile of good humour  
 more impressive than the force of wit.



May these desultory hints have some weight with those who are about to enter on the stage of life, and have not yet made a fatal mistake. They flow from a heart-felt conviction of the truth; and from an ardent wish that they may be useful.

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### **SUCCESS NOT ALWAYS DEPENDENT ON MERIT.**

You have heard the proverb, "That all people are born with a silver spoon in their mouths, and some with a wooden ladle." This observation is homely, but it is just: it is verified by the experience of all ages; the most superficial observer has seen it exemplified. The success of most men is influenced by so many minute circumstances, and turns on such imperceptible hinges, that no one can say, I cannot accomplish my purpose by my own address. A man has reason to despair, should chance be even apparently against him.

What then is to be deduced from this? That merit has little to do with success, or that the want of it will not be a bar in the way of promotion? By no means! Though worth and talents, without the concurrence of fortune and the props of patronage, may never be able to pierce the cloud, nor to obtain the rewards that ought to be their due; yet every degree of excellence is worthy of our most earnest pursuit, our most sedulous application, indepen-

dent of any recompense which this world can either give or withhold.

A man who is conscious of real desert, beholds with a dignified contempt the insignificant or worthless beings that have got the start of him, in fortune or rank. He looks down from the eminence of his own mind with pity or scorn, on the crawling insects that appear to have been destined to encumber the earth, but which have been heated into new life, and winged by a genial sun. While those flutter round him in all the parade of show, and in all the pomp of pride, he retires within himself: he reflects, perhaps, that he too might have risen, had he stooped to the same meanness, or employed the same artifices; and though a momentary regret may cross his thoughts, when he reviews the distribution that Fortune has made of her favours, he feels more happiness in the shade of obscurity, than those who are destitute of worth can ever taste in their proudest exaltation.

Honestus entered on the stage of life with few advantages from fortune; but the gay dreams of youth for a while amused his fancy, and prompted him to seek success, by cultivating every liberal art, and following every honourable pursuit. He was assiduous in all his undertakings, and made honour the rule of his life. He was ambitious to gain distinction by merit alone; and if he rose at all, to be able to look back without a blush on the means that he had used. His heart and his practice were right; but he had mistaken the theory of the

world. He soon found that he who depends on his own merits or acquirements, is envied by those who possess neither, and traduced by those who do. He discovered that the road to preferment is not to be cleared by a single arm, and that perpetual obstructions were thrown in his way by some whom he would have disdained to consider as competitors. The prize was often carried away by those who had not laboured to win it. Power and influence disposed of it according to their caprice among the most supple, not the most deserving. With all his exertions and his talents, he could barely procure a subsistence; while he saw numbers wallowing in affluence, acquired without merit, or basking in the sunshine of favour, who had no pretensions to notice; but became the objects of patronage, merely because it showed power and flattered vanity, to make *something* out of *nothing*.

After long struggling with the world, he gave up the contest—he found that he had been pursuing a phantom, which eluded his grasp; but that he had gained in knowledge and virtue what he lost in fortune and celebrity. He reviewed his conduct; and being satisfied with the approbation of his own mind, began to acquiesce in his own moderate allotments, and even to pity some who had far outstripped him in the race. He was, in short, born with a “wooden ladle in his mouth;” and he was never able to find a more valuable substitute for it.

Vafer, when he began the career of life, was

taught by prudence to distrust his own powers to rise; and he exerted them no farther than to gain the support of others. He stuck to grandeur like the ivy to the oak. He felt his own weakness, and trusted to the strength that could keep him upright, or give him an independent foundation. His whole study was to render himself necessary to such as had it in their power to advance his interest. He became the slave of their caprices; he echoed their silliest jokes; he smiled at their greatest absurdities; he applauded their meanest actions. His humble abilities were suitably and advantageously employed: he learned to fetch and carry like a spaniel; and like a spaniel he was often treated. Insulted or ridiculed by his patrons, he bore it without a murmur; kicked or neglected, he returned to the charge with fresh insinuation, and fawned himself again into favour.

He was deeply skilled in the art and mystery of tittle-tattle, which made him a favourite with the ladies; he knew the blood of horses, and the breed of dogs, which recommended him to the men. He studied to make himself acceptable to all, not by real merit, but by the destitution of it: his best qualities were only negative. But he appeared a rival to no one—for few could sink so low as to try to outstrip him in his ignoble pursuits; and he had no enemies—for neither his character, nor his abilities, were capable of exciting envy.

Thus gifted by nature, and trained by education, he kept up his attachment to powerful

patrons, and speedily rose to place and emolument. Distinction and eminence were above his reach, nor did he aspire to them; but he was born with a "silver spoon in his mouth," and his only object was to hold it fast.

Do you admire the character of Honestus or Vafer most? Whichever you choose to copy, in the common run of events, it is probable you will obtain the same rewards.

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#### THE PURSUIT OF POPULARITY.

To endeavour to deserve the favourable opinion of the public, is a noble ambition; but to court it by mean compliances and pitiful lures, is debasing to the dignity of man, and shows a want of true greatness of soul. The huzzas of a mob, and the acclamations of the ignorant, are not worthy the desire of the wise, and are beneath the acceptance of the good.

The most worthless characters, indeed, are generally the greatest favourites with the herd of mankind. A plausible manner, a low condescension, an action of disgrace, suited to the tastes intended to be pleased, will gain more applause from the crowd, than a long life dedicated to virtue, and spent in silent benevolence.

Rank, talents, and learning, when they sink beneath their level, on purpose to gain popularity, will seldom be disappointed of their aim; but they will have little reason to be proud of their acquisition. The conscious dig-

nity of worth must be lost, before such a pitiful ambition can actuate the mind; and even allowing that the enjoyment of popular applause is gratifying for the moment, how little is it to be depended on! So sudden, among the bulk of mankind, is the transition from one extreme to another, that the clap of approbation, and the hiss of contempt, are only distinguished by slight shades; and he who is weak enough to exult on hearing the former, may, in a very short time, be mortified with the sound of the latter.

Strange infatuation! to pursue a phantom so fugitive, a bliss so uncertain as the acclamations of the people! Yet how many are there who sacrifice health, fortune, and friends, to this fancied good; who prefer being flattered by fools, to the approbation of the wise; and who risk every thing that is valuable in life, or excellent in morals, rather than not gain the praise of the worthless, which they are sensible they ought to despise.

Every person, at first setting out, should study to acquire and display a firmness of character, which will neither bend to undeserved censure, nor be elated with the voice of unmeaning applause: he ought neither to seek nor to shun popularity: but, acting uniformly on proper principles, to leave to fortune the event. Without this firmness, man becomes the shuttlecock of opinion—he is bandied about in sport—he shifts with every gale that moves the ocean of life, and never reaches the haven of peace.

## PREJUDICE.

Nothing is more common or more disgraceful to human nature, than Prejudice. It is frequently, however, the lethal draught bestowed on genius, the lurid plant that shades the brows of merit, and corrodes its heart. Vice and ignorance alone escape its poison; but it will suffer few to burst through the shade, who possess no other recommendations than worth and learning. On those qualities it fixes with more than mortal enmity; and sooner than relinquish its hold, will torture ingenuity and sacrifice truth, to deal the fatal blow.

Melville was born with few advantages from fortune, but many from nature; and cultivation was not wanting to render the soil as fertile as it was good. The colour of his destiny was early perceptible. At school he united diligence to capacity; and bore away the prize from all his fellows; but as his modesty was still greater than his abilities, those whom he outstripped in the literary race, felt themselves safe in depreciating what they could not equal. And because he never wished to assume the least superiority over the most ignorant, prejudice was unwilling to allow that he possessed the merit, for which he would not contend.

It is generally found, that the most superficial are the most self-conceited and presuming. Melville saw this, and blushed; not for him-

self, but them. As he was obliged to be the architect of his own fortune, he had early to combat with a world for which his disposition was not fitted. He could not cringe—he could not flatter. He could feel obligation better than he could express it; but his natural reserve was often ascribed to pride; and his want of words, was set down for a want of gratitude.

Melville, however, was fortunate enough to obtain a few friends, who saw his native worth, through the external veil that concealed it from vulgar eyes; and whom the voice of prejudice could not detach from his interest. They knew his modesty, and did not wait for solicitation to serve him; and they were well repaid for their generous exertions in his favour, by the attachment of a heart, that would have bled to prove its gratitude.

But as he could not court the world, nor comply with its foolish or wicked customs, it still held him at bay; and if it could not deny the praise of desert, it tarnished the laurels he ought to have worn, or intercepted the rewards that were his due.

Prejudice, with distorted optics, surveyed his every action and expression. What he said, and what he did not say—what he did, and what he did not do, were equally perverted and misrepresented. Such are the effects of this malignant pest, that they blast the best deeds, obscure the fairest fame, and sully the purest intentions. Melville felt this with patient submission; and his silence and his sub-



mission were attributed to the conviction of guilt.

An amiable diffidence, that checks a reply to impertinence, or prevents the quickness of retort, often leads the ungenerous to trespass, because they are not afraid of opposition; but to wound the unresisting, is the grossest cowardice; and to attack the peaceable, savours of brutality. Delicacy of sentiment shrinks from the slightest touch; and is unwilling to inflict on others, what it feels hard to bear itself. Melville acted on this principle; but his fear of giving offence, his unwillingness to proceed to extremities, gained the imputation of timidity at best, and often gave an encouragement to insult. Few were at the trouble to estimate his good qualities; and as he was little solicitous to set them off to advantage himself, it was by the generality considered that he possessed none.—But his mind was too great to stoop to the mean artifices that gain popular applause. He saw the delusive principles of human action, and bewailed them; he was an enemy to no one—he was a well-wisher to all; yet to the last moment of his life he lay under the influence of prejudice, which he either could not, or would not remove. His heart was softened by distress—with a calm indifference he looked beyond the present scene; and soared where impartial justice will be tempered with the sweetness of mercy.

Wherever prejudice exists, there generosity of sentiment is a stranger, justice is despised,

and the heart is dark and gloomy, as the passions that inspire it. In the objects, however, most marked by prejudice, real merit may generally be found : it is the shade that attends the sunshine of worth, and it is often the only return for desert.

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#### THE NECESSITY OF A RIGHT DIRECTION TO THE PURSUITS OF YOUTH.

Do you observe that poor, miserable-looking object, with scarcely clothes enough to keep him warm, and with an emaciated frame, which every breath of wind seems ready to pierce ? Know, he was once the pride of his family, nursed in the lap of ease, and felt his very wishes prevented, rather than his real wants waiting for gratification.

His patrimonial fortune was not small, and therefore he was brought up to no trade or profession. Indeed, he was early taught, by the baneful insinuations of those who had an interest in preying on his weakness, that he had no occasion to trouble himself with business—that his forefathers had secured him the reversion of an ample estate, and that his own exertions to accumulate were consequently needless.

Such are the pestiferous notions constantly dinned in the ears of thoughtless affluence by sycophantic dependants. The young are naturally active ; and if their pursuits are not directed to some useful end, they can seldom

repose in harmless indolence. To give a proper bent to the mind, to call forth the virtuous wish, and to animate the laudable endeavour, are all that youth in general require to render them valuable members of the community. If this care is not seasonably applied, the impetuous tide of passion often hurries them far from the shores of reason ; and the remainder of life is spent in unavailing sighs and lamentations for the good they have lost, and the prospects that can be recalled no more.

Simplicius, whom I have pointed out to your observation, was indulged to such a degree, that his very education was neglected, lest too much application and confinement should injure his health. Thus, when he grew up, he neither possessed the learning necessary to qualify the gentleman, nor the knowledge of affairs sufficient to save himself from imposition.

He became master of a handsome fortune at a period when his time was engaged in trifling pursuits, or squandered away on unworthy objects. A swarm of blood-suckers immediately surrounded him—flattered those foibles which they saw were natural, and planted some vices which were not—launched him into oceans of expense, for which he had no taste ; and then shared in the plunder of their unsuspecting patron and friend.

Having no fixed principles to regulate his conduct, effeminated by indulgence, though not naturally depraved, he gave himself up to the direction of others more artful than himself,

and was guilty of as many follies and vices as his guides chose to lead him into.

This course of life, however much calculated to lull reflection, could not last for ever. The most splendid fortune, without economy, will be soon dissipated. Simplicius was never suffered to open his eyes to his real situation, till the funds that supplied his minions were exhausted, and the importunity of creditors could no longer be kept off.

He was then forsaken in an instant. The flatterers of his extravagance, as is always the case, became the loudest accusers of his folly. He had no resources in himself to raise him above the frowns of fortune, or the effects of a temporary dissipation. When he had expended his property, all was gone—he was helpless and forlorn.—Miserable man! my heart bleeds for him. His mind had been neglected by those who were bound by the ties of duty to cultivate and improve it; he was seduced by false friends; he was ruined by the artifices of the cunning: and on the verge of destruction, was not only deserted, but insulted by the panders of his vices, and the partakers of his spoils.

With difficulty he escaped being sent to a prison, by giving up all to his creditors; and being generally reckoned rather a weak than a wicked man, some friends of his family, who had eyed his extravagance with regret, but were secluded from his counsels, now clubbed a shilling a week for his support; by which means he possesses a precarious income, barely sufficient for the wants of animal life, and far

short of the imperious calls, to which his former indulgence is constantly seeking gratification. This leads him to spend his weekly pittance in occasional luxury ; and till the return of next pay-day, he is under obligations to some friend for a dinner, or is sometimes necessitated to go without one.

**REFLECTION.**—Fix the image of Simplicius on the tablet of your heart. Learn the value of well-directed pursuits, and the folly of extravagance ; and never listen to that flattery which invites you to ruin.

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## HISTORY.

**PERHAPS** no branch of literature has been cultivated with more assiduity, in the present age, than History ; and in no province have the writers of our own nation gained more applause than in this. We are now furnished with a luxuriant crop of publications on the subject of general as well as national history : from the extended detail to the minute abridgment, all tastes are consulted, and all conditions accommodated.

Hence retrospective knowledge has been rapidly diffused ; and an acquaintance with historical evidence is no longer confined to the learned, but may be found among the lowest ranks of the people. The cobbler will now descant on events in days of yore, regulate the

balance of power, and lay down the principles of liberty ; at the same time that he is ignorant of what is passing at the next door, has no power to adjust, but to keep his share of custom from being carried to the next stall, and feels the only liberty he enjoys, is to work or starve.

History is certainly adapted to enlighten the mind, as well as to entertain the fancy ; but on the plan it is now composed, the number of those who read it, and apply it to useful purposes, is not great. To extract its beneficial essence, requires some judgment. It has been called, if I mistake not, "the science of instructing by examples." I would beg leave to dissent from this definition, and describe it "as the science that warns by contraries."

For what does History in general present to a contemplative mind ?—A disgusting detail of follies and of crimes ; of the insolence of power, and the degradation and misery of our kind. It records wars that have swept the earth with the scourge of desolation ; it harasses our feelings with massacres, at which humanity turns pale ; it tortures our minds with the recitals of inquisitions and persecutions, for no other crime but worshipping God according to the dictates of one's own conscience ; it displays elevated rank and power, too frequently disgraced by atrocities that freeze us with horror, by wanton and capricious follies, that sicken and disgust.

Who are the most prominent portraits on the canvas of History ?—The blood-stained ty-

rant, the factious partisan, and the most abandoned enemies of virtue and of man. Can such characters instruct by example? Unless to avoid their errors and their crimes, it had been better if their fame had perished with them.

History, however, too often throws a false gloss over names that deserve nothing but our execration; and thus it poisons the unreflecting, while they suppose themselves reaping instruction, or enjoying amusement. The hero is represented in the most brilliant colours that language can bestow; the destroyer of thousands has a distinguished niche in the temple of historic fame; while he who has spent his life in humanizing and illuminating mankind, in diffusing the blessings of peace and of civilization, is seldom honoured with a line to preserve his name.

The maxim of *de mortuis nil nisi bonum* is often fatal to the best interests of the living. I could wish to see the *illustrious* enemies of human nature painted in their true colours, and in tints that could not allure. I would brand them as the most detestable criminals, in order to warn others; while none but the real benefactors of their kind should be held up to admiration, or honoured with applause.

I wish to recommend a new mode of writing History. Were it composed on moral and philosophical principles, instead of political, as it now is, what an entertaining and instructive science it would be! Were the actions of the principal performers on the stage of life brought to the test of reason, nature, religion, and truth,

we should then be able to form a due estimate of characters; but till something of this kind is accomplished, History ought to be read with extreme caution; and youth should be well guarded by previous instruction, from bestowing applause where they ought only to detest and despise.

After all, under the guidance of sound judgment and the dictates of virtue, History is unquestionably a very necessary as well as ornamental branch of knowledge; and if we must not ever expect to see it treated in the manner I recommend, we may at least render it innoxious, even in its present form, by enforcing the counteracting agency of religion and morals.

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## BIOGRAPHY.

To contemplate the lives of eminent persons, impartially delineated by the hand of a master, is not only a pleasing but a profitable study. By this we become acquainted with the illustrious names of antiquity, and may fancy ourselves admitted into their venerable society. We may thus accompany a Solon and a Lycurgus in their legislative labours; hear a Plato and a Socrates philosophize, and a Homer and a Virgil sing. Or, descending to more modern times, and exulting in those who have been the honour of our parent country and of human nature, we may associate with a Bacon and a Locke, a Newton, a Milton, and a Johnson.



From the amiable or elevated character, as it falls under our review, we may catch the love of virtue, or the glow of emulation; from the sanguinary tyrant and the worthless minion we may learn to set a due value on those qualities which conciliate esteem, and to detest the pests of society and the enemies of mankind, however exalted their rank.

Biography is farther valuable: because it cannot fail to have some effect on the most unprincipled. The thought of being handed down to posterity in colours of infamy, must frequently check the vicious machination, and stay the atrocious deed. A love of fame is implanted in our nature for the wisest and noblest ends. Few possess that magnanimity which can render them indifferent to applause, or are so much sunk in crimes, as to treat reputation with derision and contempt.

When the good are loaded with obloquy, or have their views and conduct misinterpreted, they can look forward to the impartial tribunal of time, and feel that they may safely abide its award. But the ignominy that attends the abandoned through life, is preserved in the historic page; and callous must that heart be to generous emotions, which will not revolt at the idea of merited and eternal infamy.

The praise paid to desert is a great spur to laudable action. In recording the lives of those who have benefited or enlightened mankind, commendation should be interwoven in the texture, with no niggardly hand. The flowers we strew on the grave of merit, will prove the

most grateful incense to living worth. How often has the sight of a monument in Westminster Abbey inspired the martial enthusiasm, the zeal of patriotism, or the emulation of genius! There are generous passions in the soul of man that only want a breath to wake them into action. Even a well-written amiable life has prompted numbers to live well.

Need I, therefore, recommend an attention to biography? From Plutarch's Lives to the Pocket Biographical Dictionary, I think all writings of this kind are highly valuable, as setting examples to imitate, or erecting beacons to warn.

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## GEOGRAPHY.

It to enlighten and to expand the human mind, to remove the shades of ignorance, and to open fresh avenues of knowledge, be the chief ends of science, no branch of it, in my opinion, embraces a wider circle, and offers a more extensive combination of those desirable objects, than Geography.

Even its fundamental principles are of the greatest utility in the avocations of life. To be well acquainted with the general divisions of land and water, the subdivisions of empires, kingdoms, and states, the names of places, and their respective situations, is a branch of know-

ledge which it is impossible to want, without the self-conviction of the grossest ignorance and inattention. But this is one of the least important provinces of Geography. Our acquisitions so far are solely those of memory: the judgment lies dormant, and fancy slumbers.

But, when from an acquaintance with the names and terms of the art, we rise to the sublime contemplations it invites; when we consider the earth as peopled with various nations; and acquire an insight into their manners, religion, government, and pursuits, then Geography assumes a most attractive form, and fills the mind with ideas worthy of its powers.

If, indeed, we regard this science only as an useful auxiliary to trade, it is no insignificant acquisition. To be well acquainted with the natural and artificial productions of countries, their manufactures, exports and imports, is an important consideration. But the student must not stop here: he must enlarge his conceptions by instituting comparative researches into men and manners: he must trace the origin and influence of laws, the effects of civilization and modes of life through all their obliquities and varieties of shades; and while he indulges in those extensive speculations, he may, from what is good, deduce maxims to regulate his conduct, or to enlighten others—from what is bad, he may learn to avoid the errors that human frailty, aided by prejudice, has so abundantly disseminated over the globe—and pity where he cannot admire.

The Hottentot and the Tartar, in the dawn of reason, with barely the features of men, and still remote from civilization and refinement, will excite reflections on what human nature is, when destitute of learning and the arts. The absurd theology of barbarous nations, where the fantastic figure of Numbo Jumbo, a Snake or an Insect, is the object of divine adoration, will display the sublimity of that religion, which is founded on a sense of infinite perfection and almighty power, and refers all to a superintending Providence. The savage institutions of many kingdoms, where man is degraded to the slave, and cruel caprice, rather than legitimate authority, is the fluctuating rule of action, will teach the value of government founded in law, and supported by social order.

If prejudice has taken hold on the heart—and where is that heart in which it is totally unknown?—it cannot be better eradicated than by viewing nations under the influence of customs and laws different from our own; yet, perhaps, on inquiry, best adapted to situation, climate, and native predilections.

To confine all excellence to the country in which we were born—to deny merit to all those who do not think and act exactly in the same train as we do, is the property of a narrow soul; but to love our own country best, and to study to promote its interests, and extend the honour of its name, is strictly compatible with the finest feelings and the most Christian charity. It ennobles us as men and

citizens; and is one of the most essential public duties.

In all those points of view, Philosophic Geography, to use a new epithet, if duly attended to, will serve for an instructor and guide. In short, it is the science of life and manners, of laws and government; and is as useful to the man, as it is ornamental to the scholar.

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#### NEWSPAPERS.

Among the various causes that have contributed to the general diffusion of knowledge in the present age, nothing seems to have been of more importance, than the circulation of so many different newspapers. A superficial observer will perhaps smile at this opinion. When he considers what slender abilities are generally employed in the compilation of some, what prejudice is displayed in the conduct of others, and what factious principles are disseminated through this medium, he will, probably, be surprised that a newspaper, howsoever well it may be conducted, should come in for such distinguished applause.

But where is the good that may not be perverted to evil? the blessing that may not be abused? Excess of liberty degenerates into licentiousness—and too great indulgence in the pleasures of the table may prove as fatal as swallowing the most deleterious poisons.

It is well known, that within these few years,

diurnal publications have been multiplied to an amazing degree; and their characters for taste in arrangement and elegance in composition, in some measure keep pace with their numbers. Competition begets exertion; and those who hope that their writings shall be read, and their labours patronised, study to adorn them with all the charms of polished diction, and the attractive graces of novelty.

The information that newspapers formerly conveyed was trivial; and the circulation was proportionally confined. The learned, the rich, or the idle alone, thought of encouraging them, about half a century ago; now all ranks and descriptions of men, read, study, and endeavour to comprehend the intelligence they convey, and too often adopt the principles they recommend, without examination; and act on them, as if they were sanctioned by irrefragable authority. This, no doubt, is an unfortunate circumstance: but it is in some measure remedied by the contrary opinions of contending journalists; and truth and justice may generally be found, by comparing different statements, and keeping the middle course between both extremes.

It is dangerous for those only who read but one paper, and that paper is made the vehicle of false principles and delusive reasoning; or where original prejudice gives a wrong bias to the mind; and thus converts even salutary caution to criminal intemperance.

On the other hand, a paper conducted on proper religious and political principles, is cal-

culated to do infinite service, among those more especially who are incapable of thinking for themselves, and who by habit acquire the sentiments that perpetually meet their eyes and amuse their vacant hours. And in the country, particularly, how many thousands receive what they read in a periodical publication as oracular decisions; and to whom a knowledge of social or moral duty could not otherwise be communicated, as they too often neglect the established means of instruction, or despise its assistance.

Hence the importance of journals that preserve these grand objects in view—to illuminate and to reform. And, from the same consideration, may be seen the infamy and guilt of those who poison the public mind—weaken the faith of revelation—unhinge the ties of moral order, and disseminate opinions subversive of the well-being of civilized society. Could the authors, indeed, of such publications, whether issuing regularly or occasionally from the press, sit down and consider with a calm attention, what possible ill effects may result from their want of integrity or duty as men and citizens, they would shudder at the reflection, and expiate their guilt by instant amendment.

The solitary vices of men may affect a few; but who can estimate the mischief of public ill-example, or atone for the wide-spread effects of pernicious principles!

But on the tendency of newspapers, perhaps enough has been said. Their general direction it is to be hoped is good; and that much more

service is done by the aggregate mass, than evil is occasioned by particular parts, must be readily allowed.

All—even the worst—in other points of view, tend to convey instruction, and to generalize knowledge. By giving intelligence from every quarter of the globe, they excite inquiries; by displaying the good and bad qualities of other nations, they remove ill-founded prejudices, or confirm deserved aversion. They communicate beneficial discoveries, which would otherwise be lost; they record transactions which engage admiration, or rivet disgust; they warn by example, and instruct by contrast. They diffuse taste; they correct prevailing absurdities. They awe the proudest into the conviction of keeping some terms with morality and public opinion. They deter the flagitious from crime, lest they should be held up to the public detestation: and, in fine, they watch over individual and public liberty, which can never be violated with impunity, while the Press remains pure and free.

Thus to the philosophic eye, the diurnal labours of characters, undignified by literature, appear capable of producing more extensively beneficial consequences than the abilities of a Plato, a Socrates, or a Johnson. May such feel the value of the rank they hold in society; and never more disgrace it, by propagating vice or wilful error, by lending their sanction to the worthless, or by weakening the bands that preserve mankind in harmony and happiness!



## ON THE CONDUCT OF LIFE.

[THE following observations of Mr. Hazlitt, on the conduct of life, were addressed to a young man, his son, I believe, when residing at a seminary of learning at a distance from home. The excellent principles and practical good sense evinced in them will commend them to every young person who is willing to purchase success in life by merit.]

## ADDRESS.

As to your studies and school-exercises, I wish you to learn Latin, French, and dancing. I would insist upon the last more particularly, both because it is more likely to be neglected, and because it is of the greatest consequence to your success in life. Every thing almost depends upon first impressions; and these depend (besides *person*, which is not in our power) upon two things, *dress* and *address*, which every one may command with proper attention. These are the small coin in the intercourse of life, which are continually in request; and perhaps you will find at the year's end, or towards the close of life, that the daily insults, coldness, or contempt, to which you have been exposed by a neglect of such superficial recommendations, are hardly atoned for by the few proofs of esteem or admiration which your integrity or talents have been able to extort in the course of it. When

we habitually disregard those things which we know will ensure the favourable opinion of others, it shows we set that opinion at defiance, or consider ourselves above it, which no one ever did with impunity. An inattention to our own persons implies a disrespect to others, and may often be traced no less to a want of good nature than of good sense. The old maxim—*Desire to please, and you will infallibly please*—explains the whole matter. If there is a tendency to vanity and affectation on this side of the question, there is an equal alloy of pride and obstinacy on the opposite one. Slovenliness may at any time be cured by an effort of resolution, but a graceful carriage requires an early habit, and in most cases the aid of the dancing-master. I would not have you, from not knowing how to enter a room properly, stumble at the very threshold in the good graces of those on whom it is possible the fate of your future life may depend. Nothing creates a greater prejudice against any one than awkwardness. A person who is confused in manner and gesture seems to have done something wrong, or as if he was conscious of no one qualification to build a confidence in himself upon. On the other hand, openness, freedom, self-possession, set others at ease with you by showing that you are on good terms with yourself. Grace in women gains the affections sooner, and secures them longer, than any thing else—it is an outward and visible sign of an inward harmony of soul—as the want of it in men, as if the mind and

body equally hitched in difficulties and were distracted with doubts, is the greatest impediment in the career of gallantry and the road to the female heart. Another thing I would caution you against is not to pore over your books till you are bent almost double, a habit you will never be able to get the better of, and which you will find of serious ill consequence. *A stoop in the shoulders* sinks a man in public and in private estimation. You are at present straight enough, and you walk with boldness and spirit. Do nothing to take away the use of your limbs, or the spring and elasticity of your muscles. As to all worldly advantages, it is to the full of as much importance that your deportment should be erect and manly as your actions.

You will naturally find out all this and fall into it, if your attention is drawn out sufficiently to what is passing around you ; and this will be the case, unless you are absorbed too much in books and those sedentary studies,

“ Which waste the marrow, and consume the brain.”

You are, I think, too fond of reading as it is. As one means of avoiding excess in this way, I would wish you to make it a rule, never to read at meal-times, nor in company when there is any (even the most trivial) conversation going on, nor ever to let your eagerness to learn encroach upon your play-hours. Books are but one inlet of knowledge ; and the pores of the mind, like those of the body, should be left open to all impressions. I applied too

close to my studies, soon after I was of your age, and hurt myself irreparably by it. Whatever may be the value of learning, health and good spirits are of more.

I would have you, as I said, make yourself master of French, because you may find it of use in the commerce of life; and I would have you learn Latin, partly because I learnt it myself, and I would not have you without any of the advantages or sources of knowledge that I possessed—it would be a bar of separation between us—and secondly, because there is an atmosphere round this sort of classical ground, to which that of actual life is gross and vulgar. Shut out from this garden of early sweetness, we may well exclaim—

“How shall we part and wander down  
Into a lower world, to this obscure  
And wild? How shall we breathe in other air  
Less pure, accustom'd to immortal fruits?”

I do not think the Classics so indispensable to the cultivation of your intellect as on another account, which I have seen explained elsewhere, and you will have no objection to turn with me to the passage.

“The study of the Classics is less to be regarded as an exercise of the intellect, than as a *discipline of humanity*. The peculiar advantage of this mode of education consists not so much in strengthening the understanding, as in softening and refining the taste. It gives men liberal views; it accustoms the mind to take an interest in things foreign to itself; to love virtue for its own sake; to pre-

fer fame to life, and glory to riches: and to fix our thoughts on the remote and permanent, instead of narrow and fleeting objects. It teaches us to believe that there is something really great and excellent in the world, surviving all the shocks of accident and fluctuations of opinion, and raises us above that low and servile fear, which bows only to present power and upstart authority. Rome and Athens filled a place in the history of mankind, which can never be occupied again. They were two cities set on a hill, which could not be hid; all eyes have seen them, and their light shines like a mighty sea-mark into the abyss of time.

“ Still green with bays each ancient altar stands,  
Above the reach of sacrilegious hands;  
Secure from flames, from envy’s fiercer rage,  
Destructive war, and all-involving age.  
Hail, bards triumphant, born in happier days,  
Immortal heirs of universal praise!  
Whose honours with increase of ages grow,  
As streams roll down, enlarging as they flow!

It is this feeling more than any thing else which produces a marked difference between the study of the ancient and modern languages, and which by the weight and importance of the consequences attached to the former, stamps every word with a monumental firmness. By conversing with the *mighty dead*, we imbibe sentiment with knowledge. We become strongly attached to those who can no longer either hurt or serve us, except through the influence which they exert over the mind. We feel the presence of that power which gives immortality to human thoughts and ac-

tions, and catch the flame of enthusiasm from  
all nations and ages."

## PRACTICAL KNOWLEDGE.

Because, however, you have learnt Latin and Greek, and can speak a different language, do not fancy yourself of a different order of beings from those you ordinarily converse with. They perhaps know and can do more *things* than you, though you have learnt a greater variety of *names* to express the same thing by. The great object indeed of these studies is to be "a cure for a narrow and selfish spirit," and to carry the mind out of its petty and local prejudices to the idea of a more general humanity. Do not fancy, because you are intimate with Homer and Virgil, that your neighbours who can never attain the same posthumous fame are to be despised, like those impudent valets who live in noble families and look down upon every one else. Though you are master of Cicero's 'Orations,' think it possible for a cobbler at a stall to be more eloquent than you. "But you are a scholar, and he is not." Well, then, you have that advantage over him, but it does not follow that you are to have every other. Look at the heads of the celebrated poets and philosophers of antiquity in the collection at Wilton, and you will say they answer to their works; but you will find others in the same collection whose names have hardly come down to us, that are equally fine, and cast in the same classic mould. Do you imagine that all the thoughts, genius,

and capacity of those old and mighty nations are contained in a few odd volumes, to be thumbed by school-boys! This reflection is not meant to lessen your admiration of the great names to which you will be accustomed to look up, but to direct it to that solid mass of intellect and power, of which they were the most shining ornaments. I would wish you to excel in this sort of learning and to take a pleasure in it, because it is the path that has been chosen for you: but do not suppose that others do not excel equally in their line of study or exercise of skill, or that there is but one mode of excellence in art or nature. You have got on vastly beyond the point at which you set out; but others have been getting on as well as you in the same or other ways, and have kept pace with you. What then, you may ask, is the use of all the pains you have taken, if it gives you no superiority over mankind in general? It is this—You have reaped all the benefit of improvement and knowledge yourself; and farther, if you had not moved forwards, you would by this time have been left behind.

Envy no one, disparage no one, think yourself above no one. Their demerits will not piece out your deficiencies; nor is it a waste of time and labour for you to cultivate your own talents, because you cannot bespeak a monopoly of all advantages. You are more learned than many of your acquaintance who may be more active, healthy, witty, successful in business or expert in some elegant or useful

art than you ; but you have no reason to complain, if you have attained the object of your ambition. Or if you should not be able to compass this from a want of genius or parts, yet learn to be contented with a mediocrity of acquirements. You may still be respectable in your conduct, and enjoy a tranquil obscurity, with more friends and fewer enemies than you might otherwise have had.

There is one almost certain drawback on a course of scholastic study, that it unfits men for active life. The *ideal* is always at variance with the *practical*. The habit of fixing the attention on the imaginary and abstracted deprives the mind equally of energy and fortitude. By indulging our imaginations on fictions and chimeras, where we have it all our own way and are led on only by the pleasure of the prospect, we grow fastidious, effeminate, lapped in idle luxury, impatient of contradiction, and unable to sustain the shock of real adversity, when it comes ; as by being taken up with abstract reasoning or remote events in which we are merely passive spectators, we have no resources to provide against it, no readiness, or expedients for the occasion, or spirit to use them, even if they occur. We must think again before we determine, and thus the opportunity for action is lost. While we are considering the very best possible mode of gaining an object, we find it has slipped through our fingers, or that others have laid rude, fearless, hands upon it. The youthful tyro reluctantly discovers that the ways of the



world are not his ways, nor their thoughts his thoughts. Perhaps the old monastic institutions were not in this respect unwise, which carried on to the end of life the secluded habits and romantic associations with which it began, and which created a privileged world for the inhabitants, distinct from the common world of men and women. You will bring with you from your books and solitary reveries a wrong measure of men and things, unless you correct it by careful experience and mixed observation. You will raise your standard of character as much too high at first as from disappointed expectation it will sink too low afterwards. The best qualifier of this theoretical *mania* and of the dreams of poets and moralists (who both treat of things as *they ought to be* and not as *they are*) is in one sense to be found in some of our own popular writers, such as our Novelists and periodical Essayists. But you had, after all, better wait and see what things are than try to anticipate the results. You know more of a road by having travelled it than by all the conjectures and descriptions in the world. You will find the business of life conducted on a much more varied and individual scale than you would expect. People will be concerned about a thousand things that you have no idea of, and will be utterly indifferent to what you feel the greatest interest in. You will find good and evil, folly and discretion more mingled, and the shades of character running more into each other than **they do in the ethical charts**. No one is equal-

ly wise or guarded at all points, and it is seldom that any one is quite a fool. Do not be surprised, when you go out into the world, to find men talk exceedingly well on different subjects, who do not derive their information immediately from books. In the first place, the light of books is diffused very much abroad in the world in conversation and at second-hand; and besides, common sense is not a monopoly, and experience and observation are sources of information open to the man of the world as well as to the retired student. If you know more of the outline and principles, he knows more of the details and "practique part of life."

A man may discuss the adventures of a campaign in which he was engaged very agreeably without having read the *Retreat of the Ten Thousand*, or give a singular account of the method of drying teas in China without being a profound chemist. It is the vice of scholars to suppose that there is no knowledge in the world but that of books. Do you avoid it, I conjure you; and thereby save yourself the pain and mortification that must otherwise ensue from finding out your mistake continually!

#### DEPORTMENT.

Gravity is one great ingredient in the conduct of life, and perhaps a certain share of it is hardly to be dispensed with. Few people can afford to be quite unaffected. At any rate do not put your worst qualities foremost. Do

not seek to distinguish yourself by being ridiculous; nor entertain that miserable ambition to be the sport and butt of the company. By aiming at a certain standard of behaviour or intellect, you will at least show your taste and value for what is excellent. There are those who *blurt* out their good things with so little heed of what they are about, that no one thinks any thing of them; as others by keeping their folly to themselves gain the reputation of wisdom. Do not, however, affect to speak only in oracles, or to deal in *bon-mots*: condescend to the level of the company, and be free and accessible to all persons. Express whatever occurs to you, that cannot offend others or hurt yourself. Keep some opinions to yourself. Say what you please of others, but never repeat what you hear said of them to themselves. If you have nothing to offer yourself, laugh with the witty, assent to the wise; they will not think the worse of you for it. Listen to information on subjects you are unacquainted with, instead of always striving to lead the conversation to some favourite one of your own. By the last method you will shine but will not improve. I am ashamed myself ever to open my lips on any question I have ever written upon. It is much more difficult to be able to converse on an equality with a number of persons in turn, than to soar above their heads, and excite the stupid gaze of all companies by bestriding some senseless topic of your own and confounding the understandings of those who are ignorant of it. Be

not too fond of argument. Indeed, by going much into company (which I do not, however, wish you to do) you will be weaned from this practice, if you set out with it. Rather suggest what remarks may have occurred to you on a subject than aim at dictating your opinions to others or at defending yourself at all points. You will learn more by agreeing in the main with others and entering into their trains of thinking, than by contradicting and urging them to extremities. Avoid singularity of opinion as well as of every thing else. Sound conclusions come with practical knowledge, rather than with speculative refinements: in what we really understand, we reason but little. Long-winded disputes fill up the place of common sense and candid inquiry. Do not imagine that you will make people friends by showing your superiority over them: it is what they will neither admit nor forgive, unless you have a high and acknowledged reputation beforehand, which renders this sort of petty vanity more excusable. Seek to gain the good-will of others, rather than to extort their applause; and to this end, be neither too tenacious of your own claims, nor inclined to press too hard on their weaknesses.

Do not affect the society of your inferiors in rank, nor court that of the great. There can be no real sympathy in either case. The first will consider you as a restraint upon them, and the last as an intruder or *upon sufferance*. It is not a desirable distinction to be admitted into company as a man of talents. You are a

mark for invidious observation. If you say nothing or merely behave with common propriety and simplicity, you seem to have no business there. If you make a studied display of yourself, it is arrogating a consequence you have no right to. If you are contented to pass as an indifferent person, they despise you; if you distinguish yourself, and show more knowledge, wit, or taste than they do, they hate you for it. You have no alternative. I would rather be asked out to sing than to talk. Every one does not pretend to a fine voice, but every one fancies he has as much understanding as another. Indeed, the secret of this sort of intercourse has been pretty well found out. Literary men are seldom invited to the tables of the great; they send for players and musicians, as they keep monkeys and parrots!

I would not, however, have you run away with a notion that the rich are knaves or that lords are fools. They are for what I know as honest and as wise as other people. But it is a trick of our self-love, supposing that another has the decided advantage of us in one way, to strike a balance by taking it for granted (as a moral antithesis) that he must be as much beneath us in those qualities on which we plume ourselves, and which we would appropriate almost entirely to our own use. It is hard indeed if others are raised above us not only by the gifts of fortune, but of understanding too. It is not to be credited. Believe all the good you can of every one. Do not measure others by yourself. If they have advan-

tages which you have not, let your liberality keep pace with their good fortune. Envy no one, and you need envy no one. If you have but the magnanimity to allow merit wherever you see it—understanding in a lord, or wit in a cobbler—this temper of mind will stand you instead of many accomplishments. Think no man too happy. Raphael died young. Milton had the misfortune to be blind. If any one is vain or proud, it is from folly or ignorance. Those who pique themselves excessively on some one thing, have but that one thing to pique themselves upon, as languages, mechanics, &c. I do not say that this is not an enviable delusion where it is not liable to be disturbed; but at present knowledge is too much diffused and pretensions come too much into collision for this to be long the case; and it is better not to form such a prejudice at first than to have it to undo all the rest of one's life. If you learn any two things, though they may put you out of conceit one with the other, they will effectually cure you of any conceit you might have of yourself, by showing the variety and scope there is in the human mind beyond the limits you had set to it.

You were convinced the first day that you could not learn Latin, which now you find easy. Be taught from this, not to think other obstacles insurmountable that you may meet with in the course of your life, though they seem so at first sight.

## SELF GOVERNMENT.

Attend above all things to your health; or rather, do nothing wilfully to impair it. Use exercise, abstinence, and regular hours. Never gamble. Or if you play for any thing, never do so for what will give you uneasiness the next day. Be not precise in these matters: but do not pass certain limits, which it is difficult to recover. Do nothing in the irritation of the moment, but take time to reflect. Because you have done one foolish thing, do not another; nor throw away your health or reputation or comfort, to thwart impertinent advice. Avoid a spirit of contradiction, both in words and actions. Do not aim at what is beyond your reach, but at what is within it. Indulge in calm and pleasing pursuits, rather than violent excitements; and learn to conquer your own will, instead of striving to obtain the mastery of that of others.

With respect to your friends, I would wish you to choose them neither from caprice nor accident, and to adhere to them as long as you can. Do not make a surfeit of friendship, through over-sanguine enthusiasm, nor expect it to last for ever. Always speak well of those with whom you have once been intimate, or take some part of the censure you bestow on them to yourself. Never quarrel with tried friends, or those whom you wish to continue such. Wounds of this kind are sure to open again. When once the prejudice is removed

that sheathes defects, familiarity only causes jealousy and distrust. Do not keep on with a mockery of friendship after the substance is gone—but part, while you can part friends. Bury the carcase of friendship: it is not worth embalming.

As to the books you will have to read by choice for amusement, the best are the commonest. The names of many of them are already familiar to you. Read them as you grow up with all the satisfaction in your power, and make much of them. It is perhaps the greatest pleasure you will have in life, the one you will think of longest, and repent of least. If my life had been more full of calamity than it has been (much more than I hope yours will be) I would live it over again, to have read the books I did in my youth.

In politics I wish you to be an honest man, but no brawler. Hate injustice and falsehood for your own sake. Be neither a martyr nor a sycophant. Wish well to the world without expecting to see it much better than it is; and do not gratify the enemies of liberty by putting yourself at their mercy, if it can be avoided with honour.

There is but one other point on which I meant to speak to you, and that is the choice of a profession. This, probably, had better be left to time or accident or your own inclination. You have a very fine ear, but I have somehow a prejudice against men-singers, and indeed against the stage altogether. It is an uncertain and ungrateful soil. All professions are



bad that depend on reputation, which is "as often got without merit as lost without deserving." Yet I cannot easily reconcile myself to your being a slave to business, and I shall hardly be able to leave you an independence. A situation in a public office is secure, but laborious and mechanical, and without the two great springs of life, Hope and Fear. Perhaps, however, it might ensure you a competence, and leave you leisure for some other favourite amusement or pursuit. I have said all reputation is hazardous, hard to win, harder to keep. Many never attain a glimpse of what they have all their lives been looking for, and others survive a passing shadow of it. Yet if I were to name one pursuit rather than another, I should wish you to be a good painter, if such a thing could be hoped. I have failed in this myself, and should wish you to be able to do what I have not—to paint like Claude or Rembrandt or Guido or Vandyke if it were possible. Artists, I think, who have succeeded in their chief object, live to be old, and are agreeable old men. Their minds keep alive to the last. Cosway's spirits never flagged till after ninety, and Nollekins, though nearly blind, passed all his mornings in giving directions about some group or bust in his workshop. You have seen Mr. Northcote, that delightful specimen of the last age. With what avidity he takes up his pencil, or lays it down again to talk of numberless things! His eye has not lost its lustre, nor "paled its ineffectual fire." His body is a shadow: he

himself is a pure spirit. There is a kind of immortality about this sort of ideal and visionary existence that dallies with Fate and baffles the grim monster, Death. If I thought you could make as clever an artist and arrive at such an agreeable old age as Mr. Northcote, I should declare at once for your devoting yourself to this enchanting profession; and in that reliance, should feel less regret at some of my own disappointments, and little anxiety on your account!

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#### THE PRESERVATION OF HEALTH.

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Guard the dear boon—for know that rosy health  
Exceeds of either IND the treasur'd wealth.

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THOUGH an attention to the art of regaining lost health is properly the province of the physician, no one ever preserved it long, or enjoyed it entirely, who did not himself pay some regard to its safety. But the greatest sublunary bliss is often treated with indifference while present—and when once gone, no care, no attention, can always recall it.

The young, borne on the wings of ardent hope, and eager in the pursuit of pleasure, often draw so largely on the fund of health, that they become bankrupts before they reach the noon of life; and thus entail misery on a vast

number of days, by the imprudent expenditure of a few hours. But can such complain that nature is unkind, when the fault resides wholly in themselves?

There are, indeed, some constitutions so extremely delicate, some habits so excessively irritable, that it is almost impossible to pass through the changes of seasons, and to fill up any place in society, without feeling the frame affected, or the mind unhinged, however carefully the one may be guarded by temperance, and the other by reason. Such persons are sincerely to be pitied, because they are born to be unhappy; and inhuman must that heart be, that will not endeavour to alleviate those ills which defy cure, and can only be palliated by the attentions of friendship, and soothed by the tenderness of love. But delicacy of constitution, and excessive sensibility of mind, may, with proper precautions at an early age, be meliorated, though they cannot be wholly overcome. The body may be strengthened by moderate and regular exercise, and by a prompt attention to those minute springs that actuate the human machine. The mind also may be diverted from brooding on ills, by indulging in harmless gaiety and cheerful society. This, indeed, will not lessen its susceptibility, but it will render its sensations more diversified. Of this the valetudinary may be assured, that whatever increases the vigour of the frame, gives also a greater degree of tension to the mental powers; for matter and mind, by the laws of their inseparable union, act reciprocally on each other.

But it is to the young I address myself:—  
“Ye who now feast on the blissful fruition of health; ye who are just entering on the exercise of all your faculties, fresh and unimpaired, and promise yourselves years of enjoyment, pause for a moment, before you determine on your course of life, and reflect, in order that ye may not be deceived! In every thing avoid excess; and let temperance be your constant guest. View with horror the mad jollity of intoxication—appreciate the dignity of man, and never sink to the nature of the beast.—Value health as the first good; and never wantonly forfeit it by the momentary pleasure, nor think that when once impaired, it may be recovered with ease.

“See that sallow complexion, that death-like eye, that faltering step, in the very opening of manhood. Know, that wretched being was too eager to enjoy; and surfeited at the feast, which might have satisfied for years. He rises from the table with regret—he repents his folly—but repentance is in vain—he still covets, though he cannot enjoy—and with the natural love of life, is mixed the hope and the fear of death. His course is not naturally run; but he is suddenly arrested in his career. He looks forward to the goal he might have reached—and sinks into the arms of despair.

“Observe that cripple, tottering on crutches, with scarcely a foot he dares to print on the ground. His features are contorted with pain—the gout preys on his joints—the stone racks his loins. At intervals of ease he affects jocu-

larity—the next moment he writhes with agony; yet he was once the pride of festivity, and the president of mirth. ‘He lingered long at the wine;’ he kept the table in a roar. He broke a jest as often as he emptied a glass. He toasted his friends, till he could not distinguish them from his foes. His constitution gave him repeated admonitions that it could not bear him through, if he did not desist. It was strong, but it would not submit to be abused—it would be a servant, but not a slave. It argued and warned in vain; and being now broken by intemperance, reproaches him for his imprudence, and shrinks even from frugal enjoyments. He has doomed the remainder of his life to misery—and, perhaps, left hereditary disease as the unalienable portion of his posterity.

“Such views ‘feelingly convince us what we are.’ Say, are you startled at the picture—does your bosom pant for happiness—have old age and comfort charms? Learn to avoid excess—and early limit the delusions of joy.

“The *mens sana in corpore sano* is all that a wise man should really covet of temporal goods, or can fully enjoy. This cannot be bought with wealth, nor will it listen to the solicitations of pomp. In this respect, Providence has been impartially just. All ranks are alike qualified for the fruition of health—and none can be happy without it. What is indispensably necessary to the well-being of all, is in general equally distributed among all creation’s sons.”

## ON DRESS.

EXTRAVAGANCE in *dress*, in the haunting of *play-houses*, in *horses*, in every thing else, is to be avoided, and, in youths and young men, extravagance in *dress* particularly. This sort of extravagance, this waste of money on the decoration of the body, arises solely from vanity, and from vanity of the most contemptible sort. It arises from the notion, that all the people in the street, for instance, will be *looking at you* as soon as you walk out; and that they will, in a greater or less degree, think the better of you on account of your fine dress. Never was notion more false. All the sensible people, that happen to see you, will think nothing at all about you: those who are filled with the same vain notion as you are, will perceive your attempt to impose on them, and will despise you accordingly: rich people will wholly disregard you, and you will be envied and hated by those who have the same vanity that you have without the means of gratifying it. Dress should be suited to your rank and station; a surgeon or physician should not dress like a carpenter; but, there is no reason why a tradesman, a merchant's clerk, or clerk of any kind, or why a shop-keeper, or manufacturer, or even a merchant; no reason at all why any of these should dress in an *expensive* manner. It is a great mistake to suppose, that they derive any advantage from

exterior decoration. Men are estimated by other *men* according to their capacity and willingness to be in some way or other *useful*; and, though, with the foolish and vain part of *women*, fine clothes frequently do something, yet the greater part of the sex are much too penetrating to draw their conclusions solely from the outside show of a man: they look deeper, and find other criterions whereby to judge. And, after all, if the fine clothes obtain you a wife, will they bring you, in that wife, *frugality*, *good sense*, and that sort of attachment that is likely to be lasting? Natural beauty of person is quite another thing: this always has, it always will and must have, some weight even with men, and great weight with women. But, this does not want to be set off by expensive clothes. Female eyes are, in such cases, very sharp; they can discover beauty though half hidden by beard, and even by dirt, and surrounded by rags: and, take this as a secret worth half a fortune to you, that women, however personally vain they may be themselves, *despise personal vanity in men*.

Let your dress be as cheap as may be without *shabbiness*; think more about the colour of your shirt than about the gloss or texture of your coat; be always as *clean* as your occupation will, without inconvenience, permit, but never, no, not for one moment, believe, that any human being, with sense in skull, will love or respect you on account of your fine or costly clothes.

## AMUSEMENTS.

NEXT, as to *amusements*. It is recorded, of the famous ALFRED, that he devoted eight hours of the twenty-four to *labour*, eight to *rest*, and eight to *recreation*. He was, however, a *king*, and could be *thinking* during the eight hours of recreation. It is certain, that there ought to be hours of recreation, and I do not know that eight are too many; but, then observe, those hours ought to be *well chosen*, and the *sort* of recreation ought to be attended to. It ought to be such as is at once innocent in itself and in its tendency, and not injurious to health. The sports of the field are the best of all, because they are conducive to health, because they are enjoyed by *day-light*, and because they demand early rising. The nearer that other amusements approach to these, the better they are. A town-life, which many persons are compelled, by the nature of their calling, to lead, precludes the possibility of pursuing amusements of this description to any very considerable extent; and young men in towns are, generally speaking, compelled to choose between *books* on the one hand, or *gaming* and the *play-house* on the other. *Dancing* is at once rational and healthful: it gives animal spirits: it is the natural amusement of young people, and such it has been from the days of Moses: it is enjoyed in numerous companies: it makes the parties to



be pleased with themselves and with all about them: it has no tendency to excite base and malignant feelings; and none but the most grovelling and hateful tyranny, or the most stupid and despicable fanaticism, ever raised its voice against it. Modern habits have created one inconvenience attending the enjoyment of this healthy and innocent pastime; namely, *late hours*, which are at once injurious to health and destructive of order and of industry. In other countries people dance by *day-light*. Here they do not; and, therefore, you must, in this respect, submit to the custom, though not without robbing the dancing night of as many hours as you can.

As to GAMING, it is always *criminal*, either in itself, or in its tendency. The basis of it is covetousness; a desire to take from others something, for which you have given, and intend to give, no equivalent. No gambler was ever yet a happy man, and very few gamblers have escaped being miserable; and, observe, to *game for nothing* is still gaming, and naturally leads to gaming for something. It is sacrificing time, and that, too, for the worst of purposes. I have kept house for nearly forty years; I have reared a family; I have entertained as many friends as most people; and I have never had cards, dice, a chess-board, nor any implement of gaming under my roof. The hours that young men spend in this way are hours *murdered*; precious hours, that ought to be spent either in reading or in writing, or in rest, preparatory to the duties of the

dawn. Though I do not agree with the base and nauseous flatterers, who now declare the army to be *the best school for statesmen*, it is certainly a school in which to learn experimentally many useful lessons; and, in this school I learned, that men, fond of gaming, are very rarely, if ever, trust-worthy. I have known many a clever man rejected in the way of promotion only because he was addicted to gaming. Men, in that state of life, cannot *ruin* themselves by gaming, for they possess no fortune, nor money; but the taste for gaming is always regarded as an indication of a radically bad disposition; and I can truly say, that I never in my whole life knew a man, fond of gaming, who was not, in some way or other, a person unworthy of confidence. This vice creeps on by very slow degrees, till, at last, it becomes an ungovernable passion, swallowing up every good and kind feeling of the heart.

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## A FEW QUOTATIONS.

Among the celebrated men of all ages are to be ranked some of an irreligious character, and not a few who have occasionally fallen into errors and inconsistencies in point of Christian faith. But what are we to conclude from that? Many have written against Christianity, and as many against its general doc-

trine: they have asserted much and have proved nothing. The most eminent of them have been constrained to admit, in one or other of their works, the superior wisdom of the very religion which they impugned, or which they so ill practised.

The following extracts, although they can lay no claim to novelty, lose nothing of their importance when applied to the present subject; and it may be of use to repeat them. In his "Emilius," Jean Jacques Rousseau wrote these memorable words: "I confess that the majesty of the scriptures confounds me; the sanctity of the gospel speaks powerfully to my heart. Examine the works of the philosophers with all their pomp; how they sink into insignificance before it! Is it possible that a book, at once so sublime and so simple, can be the work of men; is it possible that He of whom it recounts the history could be only a man? The actions of Socrates, respecting which no one doubts, are far less strongly attested than those attributed to Jesus Christ. Moreover, to suppose a number of men to have combined in composing this book, rather than that one only should have supplied the subject of it, would be to shun, not to remove the difficulty; it would in fact be rendering it only the more incomprehensible. The gospel indeed displays the character of truth at once so grand, so luminous, so perfectly inimitable, that the inventors of it would be yet more wonderful than the hero."

The same writer also observes :

"Avoid those who, under the pretext of explaining nature, attempt to spread desolating doctrines in the hearts of men. Overthrowing, destroying, trampling upon every thing which men ought to respect, they deprive the afflicted of their last consolation in misfortune; they remove from the rich and powerful the only restraint upon their passions; they eradicate from the recesses of the heart the remorse of crime, the hope of virtue; and then boast that they are the benefactors of the human race. Truth, they presume to say, is never injurious to mankind. In this, too, I agree; and it is, in my opinion, a proof that that which they preach is not truth. . . ."

Montesquieu, although not irreproachable in matters of religion, invariably expressed indignation against those who ascribed to Christianity faults it does not possess.

"Bayle," he declares, "after casting insult upon all religions, proceeds to libel Christianity. He has the audacity to assert, that true Christians could never compose a state which would be able to subsist. But why? They would form a body of citizens, eminently enlightened in regard to their duties, and animated by the noblest zeal for the fulfilment of them. They would well understand the right of natural defence; the more they believed that they were indebted to religion, so much the more would they feel what was due to their country. How wonderful that the Christian religion, which seems to aim only at happiness in a life to

come, should be proved also to constitute our real felicity in this." Farther he observes: "It is bad reasoning to charge Christianity with those evils which attended its introduction, while we lose sight of the signal benefits which it has conferred upon society. Were we to recount the various sufferings produced by the establishment of civil laws, by monarchy, or by republican government, we should excite horror; were we to recall to mind the succession of wholesale slaughters committed by kings, and the renowned Greek and Roman commanders; the destruction of people and of cities by those fierce *Condottieri*; the devastations of Timur and of Ghengis Khan, we should find how much we owe to Christianity, in the possession of acknowledged political rights,—a certain right of nations in regard to war,—rights for which human nature can never be sufficiently grateful.

The great Byron, of wonderful and gigantic intellect, who so unhappily idolised, by turns, both virtue and vice, truth and error, but who inwardly felt that consuming thirst for truth and virtue,—inherent in noble minds,—frankly testified to the veneration he was constrained to feel towards the general doctrines of Christianity. He was even desirous that his daughter should be educated in the Christian faith; and it is known, that, in one of his letters, speaking of the determination to which he had come, he gives as his chief reason, that in no other church did the light of truth appear so clearly to his mind.

The friend of Byron, and the greatest poet since his departure of whom England can boast, Thomas Moore,—after having spent years of doubt in regard to the choice of a religion, would seem to have directed the whole force of his active mind to the investigation of Christianity. He found that there was no method of becoming a Christian, and a good reasoner, without adopting the universal Christian and Catholic doctrine, freed from its temporal power and its long existing abuses. He wrote an account of the researches he had made, and the irresistible conclusion to which he had been compelled to come.

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#### ON PHILANTHROPY, OR CHARITY.

It is only through religion that man can be taught to feel in what real philanthropy and pure charity may be said to consist. The word charity is one of powerful import, as is also that of philanthropy, notwithstanding that many sophists have dared to ridicule its sacredness. The apostle made use of it in order to signify love of humanity, and he also applied it to that humanity which dwells in God himself. In the Epistle of Titus (chap. iii.) we read, "When appeared the benignity and the philanthropy of our Redeemer and Lord."

The Omnipotent loves mankind, and wishes that each of us should love them. It is not in our power to be good, to be content with our-

selves, or to esteem ourselves, except upon condition of imitating him in this generous love; without wishing for the virtue and the happiness of our neighbour, and doing all in our power to serve him.

This love comprehends almost every human gift, and is an essential part of the love which we owe to God, as appears from the same sublime passages in the holy writings, and more particularly in this:—"The King will say to those on his right hand, 'Come, oh ye blessed of my Father! enter into the kingdom prepared for you even from the foundation of the world. I was hungry, and you gave me to eat; I was thirsty, and you gave me drink; I was a stranger, and you received me; naked, and you clad me; in prison, and you came to see me.' Then will the righteous make answer, 'Lord, when saw we Thee hungry and fed Thee, or thirsty and gave Thee drink? When saw we Thee a stranger and received Thee, or naked and clothed Thee? Or when saw we Thee sick or in prison, and came to see Thee?' And the King shall answer and say unto them: 'Verily I say unto you; inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me.'"

It is well to form an elevated model of man in our own minds, and to endeavour to come as near it as we can. But what am I saying! That type or model is given to us by our religion; and ah! what excellence does it display! He, whom it presents for our imitation, combines the gentle and the brave in character, in

the highest, in the most comprehensive, in the most civilized and polished degree. He was the irreconcilable enemy of all oppression and of all hypocrisy; the great Philanthropist, who pardoned all except the impenitently wicked; the one who could avenge himself, and yet forbore; the one who made brothers of the poor, and threatened not even the fortunate of the earth, provided they remembered that they were still brethren of the poor; the man who estimated individuals not from their rank in knowledge or in prosperity, but by their actions and the affections of the heart. He is the only great philosopher in whom no speck of human frailty is to be found; he is the full manifestation of God in a being of our own kind; he is the Human-Deity, uniting in one link heaven and earth.

He who bears in his mind so perfect a model, with how much reverence will he not regard humanity! Love is not always in proportion to our esteem. In order to love humanity, it is first necessary we should learn to esteem it. He, on the contrary, who forms to himself a mean, ignoble, and variable model, who is pleased to regard mankind as a herd of wily and ferocious beasts, born to no higher destiny than to feed, to propagate their species, to toil, and to return to dust; he who can see nothing vast or great in the onward path of civilization, in the triumph of the sciences and the arts, in the research of justice, in our strange uncontrollable tendency towards what is beautiful, and good, and heavenly; what motives can he



have to respect or love an individual of his kind—to urge him forward in the race of virtue, or to sacrifice anything for his welfare!

To love humanity, it is necessary to know how to regard, without offence, its weaknesses and its vices. When we behold it brutalized in ignorance, let us consider how admirable must be that faculty in man, which enables him to ascend beyond that thick and murky region, and shine forth only the brighter after continued ages' eclipse of the mind; nay, often, even in the reign of ignorance itself, displaying sublime social virtues, becoming illustrious by his courage, his compassion, his gratitude, and his justice!

Those individuals who never proceed a step in the career of enlightenment, and who never attempt to practise virtue, are individual exceptions, not part and parcel of humanity. If, and in how far, they will stand exonerated in the eyes of God, is known to God alone. Let it suffice us, that no more will be demanded from each of us than the fair value of the sum entrusted to our care.

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#### ON THE ESTEEM OF MANKIND.

IN human nature we esteem those who, testifying in themselves to its moral grandeur, point out to us that which we ought to emulate. We may be unable to equal them in

ame; but this is not necessary. In genuine worth we can always aspire to the highest standard. I mean in the cultivation of noble sentiment, so soon as we can think and reason, when born under common advantages, for ourselves.

If ever, therefore, we feel tempted to despise humanity from what we behold with our own eyes, or from what we read in history of its baseness and its excesses, let us turn our attention to those numerous and venerable names which threw lustre round the periods in which they lived. The irritable but generous Byron used to tell me that this was the only method he could adopt to save him from falling into absolute misanthropy: "The first great man," he observed, "who thus occurs to my mind, is always Moses; Moses, who restored to greatness a people immersed in utter degradation; who rescued it from the opprobrium of idolatry and slavery; who dictated to that people a law full of wisdom, a wonderful bond between the religion of the patriarchs and the religion of civilized periods,—I mean the Gospel. The great qualities, with the institutions, of Moses, were the means by which Providence produced among that people the distinguished men, brave warriors, excellent citizens, prophets zealous for the right, who foretold the fall of the haughty and hypocritical, and the future civilization of all nations.

"When I think of some of these great men, and in particular my favourite Moses," added

Byron, "I always repeat with enthusiasm that splendid line of Dante—

*'Che di vederli, in me stesso m'esalto !'*<sup>\*</sup>

and I then am enabled to resume my good opinion of this race of Adam, and of the spirits which it enshrines."

These words of the greatest of England's poets, remained impressed indelibly upon my mind, and I confess that I have derived no inconsiderable aid by adopting his own noble thoughts whenever assailed by the temptation of falling into misanthropical views.

In truth, the grand minds which have appeared, and continue to appear, amply refute the assertions of those who entertain mean opinions of the nature of man. Let us only cast a glance upon the splendid list furnished us by antiquity! Look at the Roman annals! How many, during the barbarism of the middle ages, and in the succeeding periods of civilization, throw lustre upon their race! There the martyrs to truth; here the benefactors of the afflicted; in other parts, the fathers of the church, presenting in themselves a miracle of gigantic philosophy, united to the most ardent charity; and everywhere valiant patriots, the advocates of justice, restorers of light and truth, learned poets, men of profound science, and skilled artists. Yet neither the remoteness of ages, nor the glorious destinies of these individuals, should strike our imagination as some-

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<sup>\*</sup> Whom to behold is to exalt myself.

thing belonging to a different nature from ourselves. No! They were in their origin no more demigods than ourselves. They were the offspring of woman: they were troubled, and they wept like ourselves; they were bound like us to struggle against their evil inclinations: at times they felt humiliated, again to triumph over themselves. But the annals of nations, and other remaining monuments, record only a small part of the splendid minds which have adorned the world. And thousands upon thousands, at this very period, without any views of celebrity, do honour to the name of man, devoting the whole vigour of their understanding, their upright and courageous actions to his improvement, by drawing closer the ties of brotherhood with all noble intellects engaged in the same holy cause; the brotherhood, we venture to repeat, which raises them to a communion with God.

To call to mind the excellence and the number of the good is not to delude ourselves, nor is it to regard only the beautiful side of humanity, by denying that there exists a large portion of the ignorant and the wicked. They are numerous, it is true; but what I wish to enforce is, that man is capable of becoming great and admirable by his reason,—that he may avoid ignorance and corruption,—that he can at all times, in every stage of cultivation, under every aspect of fortune, make himself noble and estimable by his virtues; and that owing to these considerations he lays claim to the applause of every intelligent being.

By thus holding him in the estimation he deserves, perceiving his natural impulse towards the attainment of infinite perfection; his part and portion in the immortal world of ideality, in addition to his connexion with the laws of the material world; and knowing that he can emerge from the mere herd of animal existence by which he is surrounded, and exclaim, "I am something beyond all these, and every earthly thing without me,"—we shall, by such considerations, feel our sympathies expand, and our energies in his cause invigorated. We shall feel greater compassion for his miseries and his errors, while we reflect upon his inherent greatness. We shall feel only regret when we behold the king of created beings debasing himself by his ill conduct; we shall be anxious either to throw a religious veil over his faults, or to offer him a Christian's hand to raise him from the degradation into which he had fallen. We shall exult whenever we see him mindful of his real dignity,—undaunted in the midst of calamity and reproach,—triumphant in the most arduous struggles, and pursuing his onward career with all the resistless force of Christian will, to approach as nearly as possible the divine model which he has in view.

## LOVE OF COUNTRY.

ALL those affections which bind men in a community of interests, and impel them to practise virtue, are inherently noble. The cynic, so eager in advancing his many sophisms against every generous sentiment, is accustomed to boast of philanthropy, in order to run down the love of our country. Hence he says, "My country is the world; the little corner in which I was born has no claim to my reasonable preference; there are other countries of equal value, where I can find equal advantages; patriotism, in short, is only another kind of egotism, extending through a certain number of men, and encouraged to authorize their hatred of the rest of the world."

But you, my friend, scorn to make yourself the laughing-stock of a philosophy so despicable. Its character is to degrade and to vilify mankind; to deny virtue; to call by the name of pride and perversity all which can truly elevate his nature. It is as easy as it is despicable to muster a number of grandly sounding words in deterioration of every thing most dear and sacred in social life, or tending to its happiness and improvement.

The doctrine of the cynic would keep man down—down to the very dust; true philosophy is that which pants to raise him in his own eyes; it is a philosophy of religion, and honours the love of country.

Assuredly, we may also say of the whole world, that it is our country. All nations are but fractions of one great family, which, owing to its number, cannot be regulated by a single government, although it may have God for its supreme ruler. To regard the various individuals of our kind as one family, is favourable towards exciting benevolent feelings for humanity in general. Such views, however, by no means interfere with others equally just.

It is equally a fact that the human race are divided into different nations. Each people is formed by a number of persons connected by a communion of laws, religion, customs, language, identity of origin, glory, misfortunes, and hopes; or if not by all these, the greater part of these elements unite in producing a peculiar sympathy and concord. To call this, and the union of interests, social egotism, is much as if a rage for satire should urge us to libel paternal and filial love itself, describing it as a conspiracy between each father and his sons against the general interests of philanthropy.

Let us never forget that truth is many-sided; that there is not one among the virtuous sentiments which is not deserving of cultivation. Can any one of them, therefore, by its exclusive nurture, prove injurious? Avoid this exclusiveness, and it will not—cannot do so. The love of humanity is a noble love; but it ought never to supersede that of our native place, which also is entitled to the praise of noble-

ness; but neither ought it to supersede the love of humanity in general.

Shame to the ignoble mind which can contemplate, without sympathetic applause, that multiplicity of views and motives which the sacred instinct of brotherhood among men, with all those interchanges of honour, aid, and courtesy, is capable of producing! For instance, two European travellers happen to meet in some other part of the world; one may have been born at Turin, the other in London. They are both from Europe; and this of itself constitutes a certain bond of love,—a certain kind of patriotism, and thence a laudable solicitude to do each other good offices. Now let us imagine some other individuals thus meeting by accident, none of whom have been accustomed to speak the same language. You would hardly believe there could exist a common patriotism among them; but you are deceived: they are Swiss—one from an Italian, one from a French, a third from a German canton. The identity of political union, which protects each, supplies the want of a common language, attaches them to each other, and invites them to make generous sacrifices for the good of a country which is not a nation.

We behold in Italy, or in Germany, another spectacle; men living under different laws, and thus having become different people,—sometimes constrained to make war upon each other. But they speak, or at least they write the same language; they reverence the same father-land; they glory in the same literature;



they possess similar tastes, require the same sweet interchanges of friendship, of mutual indulgence and support. Impulses like these, render them at once more pious and more emulous in the discharge of gentle and courteous offices.

The love of country, then, whether it applies to a tract of immense extent, or to the most restricted spot, is always a noble sentiment. There is not even part of a nation which cannot lay claim to its peculiar honours,—princes who acquired for it its relative power, more or less considerable; some memorable historic facts; good institutions;—some noble prevailing feature in its character; men illustrious for their courage—their policy, and distinction in the arts and sciences. Hence arise the various reasons men have for fostering their local predilections in regard to some native province, some native city—the town or village in which they first saw the light.

But let us take care that the love of country, as well in its widest as in its most restricted sense, do not degenerate into vain boasting; as for instance, in having been born in this or that land, in nourishing hatred against other cities, other provinces, or other nations. Patriotism of an illiberal stamp, invidious or violent, instead of being a virtue, is a vice to be shunned.

## TRUE PATRIOTISM.

To love our country with truly elevated feelings, we ought to begin by supplying it, in ourselves, with citizens of whom that country need not feel ashamed. The bare idea of being scoffers of religion, and of good manners, and yet loving our country worthily, is a thing wholly incompatible, as much so as that of forming a just appreciation of some beloved object, and yet imagining that we are not bound to be constant to her.

If any man revile religion, conjugal faith, decency and probity, and still exclaims, "My country, my country!" do not believe him to be sincere. He is a hypocrite of patriotism; he is one of the worst of bad citizens. No man can be a good patriot who is not a virtuous man; who does not feel and love the whole of his duties, and use every exertion to discharge them. The patriot never debases himself by adulation of the powerful, nor by a malignant hatred of all authority—to show servility or want of respect, is an extreme to be equally avoided. If he happen to be in the employment of government, his object ought not to be his own aggrandisement, but the honour and prosperity of the country.

Is he a private citizen,—the honour and prosperity of the country ought equally to form his ardent wish; in his own capacity he should do

nothing to counteract, but all he can to extend them.

He is aware that in all societies abuses exist; he is zealous for their correction, but he turns with abhorrence from all violent and sanguinary means; inasmuch as, of all abuses, these are the most fatal and terrible.

The true patriot neither invokes nor excites the rage of civil dissensions; rather by word and example, he restrains the violent; and as much as in him lies, is the advocate of forgiveness and of peace. He ceases to be gentle only when the independence of his country is in danger; he then assumes a lion-port, and he fights to conquer or to perish.

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#### RESPECT TO OLD AGE AND TO OUR PREDECESSORS.

Try to honour the image of your parents and your ancestors, in all persons who are far in the decline of life. Old age is ever venerable in the opinion of a well-regulated mind. In ancient Sparta there was a law that the young men should rise up at the approach of an aged fellow-citizen; that they should be silent when he spoke; and that they should yield to him the way on meeting him. Let that which is not a law among ourselves, become a custom for the sake of decency, and we shall all be the better for it.

There is so much moral beauty in this observance, that even they who forget to practise it are constrained to applaud it in others. An old man at Athens was in search of a seat at the Olympic games, but the entire rows of the Amphitheatre were occupied. A number of youths of his own city beckoned to the old man to approach, and with great difficulty he reached the spot where they sat, when, instead of accommodating him they burst into an insulting laugh. The poor old citizen, driven from place to place, reached at length the part where the Spartans were seated. Faithful to the sacred custom of their country, they one and all arose, and received the old man among them. It was then that the same Athenians, who had so disgracefully mocked him, struck with admiration of their generous rivals, rose on all sides, and loudly applauded them. Upon this the old man exclaimed, with the tears starting into his eyes, "Truly the Athenians know what is right; the Spartans practise it."

Alexander, the Macedonian—and here I would willingly add the title of Great—during the period of his most distinguished triumphs, and in the very flush of victory, knew how to show due deference and respect to the feebleness of old age. Arrested in his march by an extraordinary fall of snow, he had just ordered fires to be kindled, and had seated himself as near them as possible, to partake the genial warmth. He saw among his soldiers a man bowed down by time, and trembling with cold. He hurried towards him, and with those invin-

cible hands which had overturned the empire of Darius, took the exhausted wayfarer, and bore him to his own seat. Parini was accustomed to say, that no man was bad except the wretch capable of despising old age, woman, and misfortune. The same writer was consistent in this opinion, by so exercising the influence he had over his disciples, as to render them gentle and obedient to old age. It once happened that he was greatly incensed at a young man who had been accused of some serious fault. In this mood it fell out that he met the culprit in a lane, and in the act of supporting an aged friar, whom he was also defending from the insults of some ruffians who had attacked him. Parini ran crying out to his assistance, and throwing his arms round the youth's neck—"Just now I thought you one of the worst lads in the world; but now I have witnessed your compassion for old age, I believe you capable of many virtues."

But how much more is old age to be respected in the persons of those who bore the cares and anxieties attendant upon our childhood and those of our juvenescence; of those who assisted to the best of their ability in forming our characters and the dispositions of our minds. Let us view their faults with indulgence, estimate with generous feelings the amount of trouble we have caused them, the affection which they lavished upon us, and the sweet return which the constancy of our love must yield them. No! whoever devotes himself with noble zeal to the education of youth, can

never be adequately rewarded by the mere bread which such a pursuit procures him.—Those cares, embracing both a paternal and a maternal scope, are not of a mercenary nature. They are calculated to ennoble the person who habituates himself to the practice of the excellent qualities which they require. They accustom him to offices of love, and they give him a right to the esteem and love of others.

Let us endeavour to show a filial deference to all our superiors, because they are our superiors.

Let us farther display our filial respect for the memory of all those who have merited well of their country, or of humanity. Their writings ought to be esteemed sacred in our eyes, and equally so ought their portraits and their tombs. When, also, we consider the character of past ages, and the remains of barbarism which we have inherited from them,—when groaning under the burden of many existing evils, we behold in them the consequences of passions and errors peculiar to times now gone,—do not let us yield to the evil temptation of vituperating our forefathers. Let us rather make it a point of conscience to form a calm, dispassionate, and humane judgment in regard to them. They engaged in wars which we now deplore; but were they not either justified by necessity, or by those strange and blameless illusions, of which, at this distance, we can form no correct idea? They called in foreign assistance, which produced fatal effects, and might not necessity plead for them? They

established institutions no longer in harmony with our ideas; but does it follow that they were not adapted to the period in which they flourished? indeed, that they might not be the best which human wisdom could found in relation with the social elements by which they were surrounded?

Criticism, whether literary or political, upon our forefathers, ought to be enlightened and comprehensive, and to partake of none of the littlenesses of calumnious invective,—none of the self-sufficiency of modern superiority,—no arrogant depreciation of those who cannot rise from their tombs, and exclaim, “The reasons which actuated our conduct, children, were very different!” The following saying of Cato the elder, is justly celebrated:—“It is a difficult thing to enable men who come after us to understand the motives which justify our present course of action.”

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## ON FRIENDSHIP.

In addition to your parents and other relatives who constitute the friends more immediately connected with you by the ties of nature, and in addition to those masters who, having especially merited your esteem, you are happy in calling your friends, occasions will occur of exciting your particular regard for others with whose good qualities you may be less acquaint-

ed—I mean young persons of nearly your own age.

In what instances you ought to form these new connexions, and when to decline them, can be a matter of little doubt. We are bound to show benevolence to all; but this benevolence need not approach more confidential friendship, except in those cases where the parties have proved themselves worthy of our entire esteem. Friendship is a species of brotherhood, in its noblest and best sense; indeed, it is the ideal perfection of fraternity. It is the highest union of two or three minds, never of more, which become almost necessary to each other; which have recognised in each other a decided disposition to cultivate the same intellectual and moral qualities, to reason and think in union, to attribute noble sentiments to, assist and urge each other on in the career of good.

“Among all societies,” observes Cicero, “there is none more noble, none more durable than that in which men of similar habits and pursuits unite together in bonds of friendship.”

Beware not to discredit the sacred name of friendship by bestowing it upon a man possessed of little or no worth. He who hates religion; he who has not the highest regard for his dignity as a man, who does not strive to honour his country by his judgment and his integrity, who is wanting in reverence to his parents, envious of his brothers, though he were the most remarkable of living men, for an amiableness of countenance and of manners;



for his eloquence, for the variety of his knowledge and acquirements, and for occasional impulses towards generous actions, do not *you* be induced to draw closer your casual connexion with him. Though he should profess the warmest affection for you, intrust him not with your confidence; it is only the virtuous man who possesses qualities to make him an estimable friend. Until you shall have proof that a man is indeed worthy upon principle, the mere possibility of his being otherwise, should induce you not to advance beyond the limits of general courtesy. The interchange of perfect confidence is a thing of deep and vital concern; for such is the nature of real friendship, and any want of caution is an act of culpable negligence and self-disrespect.—The man who attaches himself to unworthy companions, is himself unworthy; or at least he causes to fall upon himself, with no little opprobrium, the infamy of his associates. How truly fortunate, therefore, is he who finds a real friend. Often, when relying on his own resources, the vigour of his mind and his good purposes are apt to languish, while the example and the applause of his friend encourage him. On his outset, perhaps, he took alarm, being conscious rather of his defects than of the merit which lay dormant in him, but which the esteem of the man to whom he is attached brings into bolder relief. He then begins to blame himself for not possessing all the good qualities which his friend's indulgence gives him credit for; emulation is excited, and he devotes himself to the task of

mental improvement. He is pleased that his good qualities do not escape the observation of his friend; he is grateful for it; he perseveres in his new career; and thus impelled by friendship, a man often arrives at a high degree of perfection, of which he would otherwise have hardly imagined himself capable. At the same time do not be too anxious to have friends. It is better not to acquire them than to repent of having entered into such a connexion with too great precipitation. When once, however, you have found one, seek to evince your sense of his worth by every mark of elevated friendship.

This noble communion of mind was held sacred by all the philosophers, and it is also sanctified by religion. How many noble examples of it do we not meet with in the Scriptures! "The soul of Jonathan clung unto that of David—Jonathan loved him as his own soul."

But what renders it of greater authority is its consecration by the lips of the Redeemer himself. The head of John, while sleeping, rested upon his master's bosom; and only a few moments before his death, he pronounced from the cross these divine words, so full of love and friendship: "Mother, behold thy son! my disciple, behold thy mother!" I am of opinion that friendship,—I mean that true, elevated friendship which is founded upon high esteem,—is in a manner necessary to man, in order to raise him above all mean dispositions. It infuses into the mind something of a poetical glow—a sublime strength of union, rendering it more capable of encountering the stern reali-

ties of life, and supporting it in a higher region than that of the cloudy, earthly atmosphere of egotism by which it is surrounded.

When once you shall have accepted and promised friendship, take care to impress its duties upon your heart. They are numerous; they are imperative on you, to render your whole tenor of life such as is calculated to reflect credit upon your friend.

Some advise, by no means to enter into strict confidence with any one, inasmuch as it too powerfully absorbs the feelings, distracts the mind, and gives rise to jealousies and disputes; but I maintain, with an excellent philosopher, St. Francis de Sales, who, in his *Filotes* animadverts upon this, as being "very bad advice."

He however admits, that it may be prudent in cloisters to prevent the formation of partial attachments. "But in the world," he observes, "it is necessary that those who desire to stand forth as soldiers under the banners of virtue and the cross, should enter into union. Men who live in an age when there are so many serious impediments in their path towards heaven, may be compared with those travellers who, in rough and slippery ways, have recourse to bind themselves one to the other, in order to walk with more security.

It is a fact that we see bad people of every age combining for the purposes of evil; and are we not justified in giving each other the hand, by way of support, and directing our united energies to the end of effecting some good?

## ON MATRIMONY.

IF your inclinations and your circumstances are such as to induce you to think of marriage, lead the companion of your future days to the altar with high and holy thoughts, and with a fixed determination to make her happy. Reflect on the immense confidence she reposes in you, that she abandons the parental roof, and changes her name to assume yours, preferring you alone to every thing she had held so dear until she knew you,—you, through whom she may become the mother of other intelligent beings, called to the same participation in the promises of the Most High as yourselves. How humiliating and mortifying the contemplation of human inconsistency! The greater portion of those who now clasp each other's hands with willing vows of connubial love, binding themselves by a solemn compact to preserve them unbroken till death, shall, within the space of two years, nay, within a few short months, not only lose each other's affections, but with difficulty bear one another's company,—full of mutual reproaches and accusations of every kind. Whence this fertile source of evil! The want of a proper knowledge of each other's characters previous to taking so important a step. Be cautious, study and prove, if possible, the good qualities of the beloved object, or you are lost. Since the cessation of love is chiefly owing to yielding to the temptations of incon-

stancy, from want of recalling to mind the sacredness of the union which you have formed, make it your daily habit to repeat within yourself, "I will and ought to keep my promise: honesty and honour exact it." Here, as in other circumstances of life, beware of the natural facility with which mankind fall into evil; reflect that it is a want of firmness of will which renders them despicable; that this is the fruitful source of so many of the crimes and calamities which afflict human society.

The sole condition upon which connubial life can be rendered happy, is that each of the parties should lay it down as their primary duty, with unalterable resolution: "I will invariably love and honour the heart to which I yielded an ascendancy over my own." If the choice were good, if one of the two were not already corrupted, it is impossible that either should become ungrateful and perverse, while the other perseveres in its pleasing intentions and generous love. There is not, I believe, a single instance of a husband who having once possessed the affections of his wife, has ceased to be dear to her, unless he have been guilty of the most shameful ill-usage, marked neglect, or of other vices yet more to be deplored.

Woman's disposition is naturally affectionate, grateful, and disposed to love to an excess the man who returns her love and deserves her esteem. But inasmuch as she is susceptible, she is easily excited by any want of amiableness in her husband, and by such faults as may tend to degrade him. Her indignation,

if well-grounded, may at length assume the character of invincible antipathy, and consequently lead to the most fatal errors. The unhappy one will then doubtless become guilty; but the cause of her transgressions is assuredly to be sought in her husband.

Impress this persuasion thoroughly upon your mind: "No woman possessed of good qualities when she first stood before the altar, loses those qualities in companionship with him who continues to preserve a right to her affections."

In order to secure a lasting claim to your wife's attachment, it is necessary you should lose nothing of your importance in her eyes; that your conjugal intercourse should detract in no way from the reverence and courtesy which you evinced before you first led her to the altar. It is equally necessary you should show no weak compliance or submission, such as to make you incapable of correcting her; and as little should you let her feel your despotic authority, and the severity of your correction, but let her have reason to form a high opinion of your judgment and good feeling in all you do. To be happy, she ought to take pride in her dependence upon you; not that it is to be haughtily imposed upon her, but rather invited by her love, by a strong feeling of her own true dignity, and of yours.

Though you should have made an admirable choice in a woman endowed with all her sex's virtues and attractions, do not the less cease from a constant attention to make yourself ap-

pear amiable in her eyes. Do not ungenerously say, "I know she is so excellent, that she will forgive all my faults; I am sure I need not study to preserve her affections; she always loves me equally well!"

What! and because such is the extent of her ineffable goodness, you will be less desirous of pleasing her? Do not delude yourself; just in proportion as her sensibility is exquisitely alive to your manners, will any want of attention, inelegance, or ill-temper, be sure to afflict her. In proportion to the superior gentleness of her sentiments and manners, will be her desire to feel a corresponding kindness on your part. If she should be disappointed; if she sees a harsh change in your conduct, from the seductive courtesy of the lover to the insulting neglect of a bad husband, she will exert herself to the utmost to love you, in spite of all your unworthiness, but the effort will be in vain. She will pardon, but she will cease to love you, and will be unhappy. Woe to you, then, if her virtue stand not the test, and another lover were to occupy her vacant heart. She might become a prey to the guiltiest of passions—a passion fatal to her peace, to that of yourself, and the whole of your family.

Many husbands have been shipwrecked on this rock, and yet the wives whom they have execrated with their last breath were virtuous. Their wretched hearts were only led astray, because they were no longer beloved; because their consorts first deviated from the path of rectitude and honour.

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Having once given a woman the sacred title of wife, devote yourself to her happiness, as she is bound to add to yours; but the obligation you labour under is the greater, inasmuch as she is the weaker of the two. You, being her guide and friend, ought to protect and afford her the benefit of your good example, and all the aid in your power.

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#### ON CELIBACY.

WHEN you have finally decided upon the sort of profession which you judge best adapted to your character, and have acquired that firmness and perseverance in good habits which worthily entitle you to the name of man; then, and not before, if you entertain thoughts of marrying, try to find such a wife as may merit your entire and lasting love. Yet before quitting the state of celibacy, reflect long and well if it may not be better you should continue to prefer it.

Suppose, for instance, that you should not so far have succeeded in restraining your natural tendency to anger, to jealousy, to suspicion, to impatience, and the harsh exercise of superiority, as to presume that you will appear amiable in the eyes of your companion, you had really better have fortitude enough to renounce the hopes and blessings of matrimony. For if, possessing such qualities, you take a wife, you



would be sure to make her miserable, and it is impossible that you could be happy yourself.

In case also that you should not meet with a person who unites all those qualities you judge necessary to satisfy you, and to bind her affections with yours in one, do not permit yourself to be prevailed upon to enter into the bonds of wedlock at all. Your duty is then clearly to remain a bachelor, much better than to swear to maintain a love which you do not really possess. But whether it be that you only prolong your state of celibacy, or whether you continue single for life, honour it by such virtues as it prescribes, and be duly sensible of the advantages it affords.

That celibacy has its advantages no one can deny. Those also peculiar to each of these conditions ought equally to be appreciated, for a man will otherwise be either unhappy or degraded, and can never possess the courage necessary to act with dignity.

The angry disposition of some men, added to the weight of public opinion, always inclined to exaggerate the amount of social abuses, in order the better to correct them,—often directed attention to the scandalous life of several unmarried individuals, and hence they proceeded to attack celibacy itself as a state opposed to nature,—as an enormous evil, and one of the most powerful causes of the corruption of public morals.

Do not, however, permit yourself to be influenced by exaggerations of any kind. It is but too true that gross abuses, connected with

the state of celibacy, are known to have existed. What then ?—the same may be observed of every state, of every institution, of all bodies, and of all members of bodies themselves. You might on a similar principle advise men to cut off their arms because they may strike with them, or their legs because they may kick; and in this point of view, arms and legs, like the abuses which obtain in the best regulated societies, may be productive of very ill consequences.

Let those who affect to believe the necessary evil and immoralities connected with celibacy, take also into their calculation the no less numerous and more fatal calamities which spring from the fruitful source of mercenary or ill-assorted marriages. But not only this. To the brief period of nuptial passion there too often succeeds a feeling of regret and trouble at the idea of being no longer free; perhaps, the discovery that we have been too precipitate, or that the dispositions are wholly at variance. Hence arise mutual regrets and reproaches; or granting even only one of the parties to be in fault, it is impossible to describe the hourly and daily recurring scenes of domestic annoyances, bickerings, and all those little, yet heart-consuming differences which convert one of the holiest and happiest of states into a wretched, torturing slavery of souls. Woman, the sweetest and most generous of all beings, is usually the victim of this unhappy discord of moral elements; she either weeps herself into her grave, or what is still more to be deplored, seized with

the heart's despair, she divests herself of her loveliest and purest attributes, she incurs the risk of ignominy and remorse, exposed to passions with which she at length seeks to fill up the void which the loss of conjugal affection has left in her soul. Turn for a moment to the children of these ill-starred marriages. Their earliest school, the first lessons presented to their young minds, is the wretched, disgraceful conduct of their parents; they are neither loved nor educated in a manner to obviate the evil example by which they are first impressed. True love, charity, humanity, and right reason would be in vain inculcated under such circumstances; and it follows that they are without obedience to their parents, without affection for their brethren and kindred, without an ingredient of those domestic virtues which are the foundation of all civil virtues.

These, too, are of such frequent occurrence that we only require to walk with our eyes open, and we must see them. No one will accuse me of exaggerating here. Do not suppose that I wish to deny the disadvantages connected with celibacy; all that I would impress upon you is, that you will find, if you reflect, that there are others no less formidable; and beware lest it may be your lot to exclaim with innumerable sufferers under the self-imposed yoke, "Oh, would that I had never pronounced that one fatal vow!" To be sure, marriage is the destination of a large portion of mankind; but celibacy is also grounded in the nature of things. To make complaints because all are

not engaged in adding to the grand amount of population, is surely ridiculous. When celibacy is preferred upon good grounds, and observed with honour, there can be nothing ignoble in it. On the contrary, it is most deserving of respect, like every kind of reasonable sacrifice, made with good intentions. By not imposing upon yourself the cares of a family, you leave yourself more time and greater vigour of mind to devote to noble studies, or to the high offices of religion; you have better means of assisting the weaker or more unfortunate members of the family; greater liberty to enjoy that purest of all pleasures, the power of rescuing neglected worth and indigence from the pangs of despair.

And, now, is not the power of doing all this a real good? These reflections will not be found without their use. For before determining either to give up, or to persevere in celibacy, it is requisite to ascertain what it is which you thus sacrifice or retain. All partial or extreme views—all strong assertions in regard to this subject, only tend to mislead the judgment.

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#### ON THE DIGNITY OF LOVE.

HONOUR woman, but fear the seductions of her beauty, and still more the seductions of your own heart.

Happy are you, if you should avoid becoming passionately attached to any other than the woman whom you have selected for your companion through life.

Preserve yourself free from every tie of love in preference to bestowing your heart upon a woman of little worth. A man of no elevation of mind and character might possibly be happy with her; but it would be otherwise in your case. You would feel the want either of constant liberty, or of such a companion as would correspond with the elevated idea you entertain of human nature, and especially of the female sex. She ought to be one of those rare beings who understand, and who feel in their noblest sense, the beauty of religion and of love. Take care not to array her, however, in those brilliant colours of imagination which may not be found to exist in the eye of sober reason and truth. If you meet with a mind like hers; if you see her animated with a sincere love of God, capable of generous enthusiasm in every good work, delicately virtuous without prudery; an irreconcilable enemy of all actions which are not grounded in moral truth; if she unite with these a cultivated intellect without a love of display, but rather gentle and humble as she is accomplished; if all her words and actions breathe a soul of goodness, of graceful nature, elevated sentiment, strong devotion to her duties, attention to the feelings of others, to console the afflicted, to avail herself, in short, of her charms to dignify the thoughts of those around her—then

love and prize her with a mighty and immortal love, a love all-worthy of such a being.

Such a woman, my young friend, would also be your tutelar angel upon earth; a living expression of the divine command, to withdraw you from every thing unworthy, and to excite you to every gentle or noble work. In all your undertakings seek to merit her approval; strive to do that for which her lovely mind may delight to call you her friend; be ever glad to honour her, not merely before the world (of little import), but at all times, and in the eye of an omniscient God.

If the object of your regard possess those rich gifts, in addition to firm religious faith, your exceeding love for her will partake in no way of idolatry. You will love her precisely because her dispositions are in perfect unison, as far as this our imperfect state admits, with those of the Deity. By learning to estimate these rightly, you will find that your own feelings will become such as to approach nearer to Him who is the source of all perfection. Imagine it possible for a moment, that these heavenly dispositions should undergo a gradual change, you would no longer esteem her, and the charm of love would be at an end.

I am aware that this noblest of all love is held to be chimerical by vulgar minds; by all such as can form no idea of the true dignity of woman. You have only to compassionate their low grade of knowledge. Attachments the most pure, and powerfully influential in excit-

ing to virtue, however rare, are known to exist. And every man who estimates rightly his own happiness, ought to exclaim, "Either give me such a love or none."

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### ON DISREPUTABLE ATTACHMENTS.

BE upon your guard, I warn you, not to attribute any admirable virtues to a woman who does not possess them. In that case, your attachment is merely romantic; it is ridiculous and prejudicial—an unworthy offering of the heart at the feet of a vain idol.

But women worthy of the highest degree of estimation do actually exist; though not in so large a number as those whom education, bad examples, or their own levity have corrupted; those who are incapable even of estimating the value of a good man's vows; those who take more delight in being followed for their beauty and liveliness of spirit, than in deserving real love by the nobleness of their sentiments.

It is women of this imperfect character who are the most dangerous — more dangerous and seductive than they who are wholly abandoned. They attract you not only by their natural grace and studied arts, but often by the display of some virtue, exciting hope that the good may prevail over the worse parts of their character. Do not indulge this hope, especially

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if you see them vain, or guilty of indiscretion. Exercise a severe judgment, not to speak ill of them, or to exaggerate their faults, but to withdraw from their fascination in time, if you apprehend that you are likely to get entangled in a connexion little honourable to you. The more susceptibility you happen to possess, and the more disposed to honour excellence in woman, so much the more ought you to lay down a rule, not to rest satisfied with mere ordinary good qualities in her to whom you wish to give the title of a friend.

You must make your account, in so doing, to be reviled by the profligate, and all of that set who will doubtless call you ridiculous, haughty, unmannered, and hypocritical. Take care that you are none of these, and never consent to prostitute your affections; keep your heart free, or yield its homage only to a woman who can lay full claim to your esteem.

He who loves a noble-minded woman will never lose his time in servile courtesies, in offering her adulation, or the tribute of idle sighs. Such a being would not suffer them. She would feel ashamed of having a mere idle, smooth-faced flatterer for her lover; she would appreciate only the friendship of a frank, dignified character, less eager to talk to her of love, than to gratify her with laudable principles and actions corresponding with them.

The woman who can tolerate the puerile submission of a lover, resigned to every caprice, perpetually engaged in affected courtesies and silly grimaces, discovers at once the little esti-



mation in which she holds both him and herself. The man, too, who can amuse himself in this way, who has no generous ambition in his love, no desire to render homage to some high qualities, despicable in his understanding, more despicable of heart, will never possess sufficient energy to be of the least use to the world. I do not here speak of women of abandoned character; a virtuous man beholds them only with compassion or aversion; and not to avoid them is disgraceful in the extreme.

When once a woman shall have appeared worthy of your love, be above giving way to jealousies, or to suspicion, or to a mistaken desire of being idolized to an excess.

Be devoted to her, in order to be just; show her all that gentle courtesy—all that admiration felt to be due to uncommon merit. Do this, also, in order to raise yourself in the eyes of her who holds the highest rank in your estimation, not that it may excite her love for you to a greater degree than she has it in her power to evince.

Jealous men, and passionate men, who imagine that they are never sufficiently beloved, are real tyrants. Rather than be guilty of this conduct, for the sake of any pleasure, it is preferable to renounce that pleasure altogether; and rather than become a tyrant, or be betrayed into any other species of indignity from love, pluck it out of your heart, and cast it from you.

RESPECT FOR THE DAUGHTERS AND  
WIVES OF OTHERS.

WHETHER you determine to remain a bachelor, or to marry, show uniform respect for the laws enjoined by either state.

There is nothing more delicate than the innocence and the reputation of young women; do not allow yourself to take the slightest liberty with them, either in regard to manner or words, so as to bring the most distant idea of impropriety or profanity to their minds — the slightest emotion to the heart. As little permit yourself, whether in a young girl's company, or elsewhere, the least allusion calculated to give an impression that she has any levity of disposition, or would easily be induced to love. The sense of what is decorous may suffer from any trivial appearances; a very little may excite the tongue of calumny against her, and she may then be deprived of the power of forming some matrimonial engagement which might have rendered her happy. Should you conceive a deep and passionate attachment for a young creature, without being enabled to offer her your hand, by no means acquaint her with it, but make it a principle to conceal it with every possible care. Were she to know it, the passion might become mutual, and she would hence, perhaps, become a victim to disappointed love.

If you should discover that you have awakened the affections of a young girl, whom either you wish not to espouse, or are prevented by circumstances, show equal consideration for her peace and her character; cease altogether from seeing her. To derive pleasure from exciting passion in the bosom of an innocent being, which can be productive only of affliction and of shame, is the most cruel and wicked of all vanities.

No less precaution is necessary in your intercourse with married women. A mad and misplaced passion on your side, or on the part of one who has already pledged her vows, might lay the foundation for irretrievable ignominy and misfortune. You would lose indeed less than she must; but exactly in proportion to the greater sacrifice by a woman who exposes herself at once to the contempt of her husband and her own remorse, you, if you have the least generosity, will feel for her, and restrain yourself from rushing headlong into destruction. No! terminate while yet in time, a love which both the voice of God and that of the laws condemn.

Your hearts, indeed, may bleed in the bitterness of a last parting—but be firm; virtue requires immense sacrifices; he who cannot make them is a coward in soul.

Between a married woman and a man who has not entered into that state, there can subsist no intimate relation beyond that of emulation in their mutual esteem, founded upon a knowledge of each other's virtues—upon a per-

suasion that there existed on both sides, previous to every other attachment, a well-grounded love of their respective duties.

But turn with abhorrence from the extreme immorality of seducing the affections of another's wife. If he be deserving of her love, your perfidy is, indeed, an atrocious crime: if not estimable, his faults can never authorise you to degrade the unhappy one who is still his wife. She has no alternative; it is her duty to bear with him, to be faithful to him, and resign herself to the will of God. It is cruel egotism in the man who, under pretext of love or compassion, draws her into guilt. Even if his motives were kind and charitable, it is a wretched delusion, — a fatal error, — to imagine he can do any good. To become attached to you can only augment her misery; you renew the anguish of her heart, in being united to a bad husband, in proportion as she loves you, and compares your merits with the ill qualities of her husband, whom she feels bound in duty to honour and obey. You may rouse the hell of jealousy in the bosom of that husband—you may render her an object of his vengeance, with the bitter consciousness that she is guilty, and has merited her fate. Woman, in an ill-assorted marriage, can alone obtain peace by preserving the most irreproachable conduct. He who holds out to her the hope of any other peace, deceives her, and opens the way for sorrows of a still darker hue.

With regard to women whom you have reason to respect for their virtues, equally with

the young and unmarried of their sex, be noble and generous enough not to give them the slightest grounds of injurious suspicions of you from the circumstance of your friendship with them. Be circumspect with regard to the manner in which you speak of them to men accustomed to form a low estimate of female virtue. Their suppositions and inferences are invariably in keeping with the perversity of their hearts. Unfaithful interpreters of what they hear, they put a bad construction on the simplest words, distort the most innocent facts, and make a mystery, and even an indiscretion, where they were not in existence. Too much care cannot be taken to preserve woman's reputation untouched: this fair fame, next to intrinsic chastity itself, is the brightest jewel in her crown: she who hath lost it is invariably most cautious of concealing the fact; and he who has the baseness to take a pleasure in leading others to suppose that a woman entertains an improper regard for him, is so utterly unworthy in every point of view, as to be unanimously expelled from all good society.

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ON PATERNAL LOVE—LOVE OF CHILDREN  
AND YOUTH.

To present the valuable gift of good citizens  
to our country, and to the Deity spirits worthy  
of it, will be your duty should you possess

**sons.** A sublime duty! He who takes it upon him, and deserts his trust, is the greatest of enemies to his country and his God. It is not requisite that I should enumerate the good qualities of a father; you will possess them all if you have been a good son and a good husband. Bad fathers are invariably such as have been bad, ungrateful sons, and ignoble husbands.

Before, however, you become the father of a family—even should you never assume that responsibility—soften and improve your mind with the delightful sentiment of paternal love. Every man ought to foster it, and keep it alive by directing it towards all children and all young people.

Contemplate with exceeding love that rising portion of society, and treat it with becoming reverence.

Every one who unjustly contemns or afflicts childhood, if he be not corrupt, will become corrupted. A man who is not most solicitous to show respect for the innocence of a child—to warn him of evil—to keep a strict watch that he is not infected with it by communication with others, and to incite him to virtue, may be the cause of that child becoming a monster of iniquity. But why attempt to substitute words far less effective than those terrible, yet most sacred ones, used by that adorable friend of children, our Redeemer: “He who receives one of these in my name, receives me. But he who shall hurt one of the least of these little ones who believe in me, better had it been for

him that he had hung a mill-stone round his neck, and thrown himself into the midst of the sea !”

Those who are much younger than you are, and upon whom your example and advice may produce the most beneficial effects, consider always in the light of your offspring ; treat them with that mingled indulgence and zeal which are calculated to dissuade them from evil and impel them to what is good. Infancy is naturally imitative ; and if the adults who surround a child are pious, dignified, and amiable, the boy will gradually desire to become such as they are, and such he will be. If, on the other hand, they are irreligious, mean, or malevolent, the boy will become equally bad with themselves.

Even in regard to boys and young men whom you only casually meet, and may never have a further opportunity of speaking to during life, still show them that you are good ; and should it occur, try to impress some useful truth upon their young minds, which may bear fruits of future good. One zealous word, one look of genuine affection may serve to withdraw them from some mean thoughts or low pursuits, and inspire them with a wish to deserve the esteem of good men.

If some youth of noble promise should seek your confidence, act towards him like a generous friend ; assist him with upright and decided counsel ; beware of flattering him ; applaud such of his actions as appear laudable,

and restrain him from those of an opposite kind, with warm appeals to all his better feelings.

Again, if you see a young man prone to vicious pursuits, with whom you have little or no acquaintance, do not, on that account, refuse to stretch forth a saving hand, should an occasion occur of rescuing him from destruction. Very frequently the thoughtless youth who enters upon a dissipated career, requires only a word, a look, or an example, applied in season, to confess his error with shame, and retrace his steps; and then how enviable must be your feelings!

What, you may ask, should be the moral education you ought to give your sons? My answer is, that you would not comprehend it if you have not yourself experienced its routine. Acquire, and you will then be enabled to confer it.



## UPON RICHES.

RELIGION and philosophy both agree in applauding poverty when united to virtue; and greatly prefer it to insatiable and reckless love of riches. At the same time, they admit that a man may be wealthy and yet be possessed of merit equal to that of the best and noblest who are poor. All that is incumbent upon him is, that he should not be a slave to his riches; that he should not procure nor hoard them for



any ill purpose; and that he should desire to apply them only to the improvement and benefit of his fellow-creatures. Learn to respect all professions, all conditions, embracing also the wealthy, as connected with humanity; for their prosperity must necessarily tend to the benefit of many, provided, indeed, that luxury and pomp should not make them indolent and haughty.

You will most probably continue in the condition in which you were born; removed from excessive opulence as well as from penury. Never stoop so low as to be infected by that low envy — that hatred of superiors, so often indulged by the less wealthy and the poor. It is a hatred which assumes the gravity of philosophical language; deals in warm declamation against pomp and luxury; against the injustice of disproportioned fortune; against the arrogance of successful power: it is, apparently, a magnanimous thirst after equality, and redress for the many wrongs and sufferings of humanity. Let not this doctrine delude you, though you hear it from the lips of men of some repute, and read it in a hundred loud and eloquent appeals, calculated to win popular applause, by flattering the people's passions. In these violent tirades you will always find more envy, ignorance, and calumny, than zeal for a just cause.

Inequality of fortunes is inevitable, and good as well as evil is the result. He who execrates the rich man, would willingly put himself in his place; and let the former, therefore,

do the best he can to keep possession of it. Among the very wealthy, there are few who do not scatter their wealth around them; and in this way they become, through a thousand channels,—with more or less merit, and sometimes none at all,—the great co-operators in the public good. They give life to commerce, to the cultivation of taste, to emulation in the arts, and to the innumerable hopes of those who struggle to fly from penury by means of unceasing industry.

Be above the prejudice of beholding in them only the representatives of indolence, luxury, inutility;—for the idea is merely a ridiculous caricature. If gold enervates some, it impels others to noble actions. There is not a civilized city in the world where the rich have not founded institutions of the most beneficent character; not a place where they are not, both individually and associated, the friends of humanity—the supporters of the wretched. Look upon them, then, without anger and without envy—scorning to repeat the mistaken sentiments of the people. Never deport yourself towards them either with disdain or servility, inasmuch as you would not like to be thus treated by men less wealthy than yourself.

Show a wise economy according to the means of fortune you possess; avoid equally that avarice which hardens the heart and contracts the intellect; and the prodigality which leads to disgraceful obligations and to difficulties and sacrifices unworthy of you.

To endeavour to augment your fortune is

perfectly right; but do it without eagerness and grasping. Indulge no excessive anxiety; and never forget that true honour and real happiness depend not upon the amount of your rent-roll, but upon your excellence and dignity of mind in connection with God and your neighbour.

If successful, let your beneficence keep pace with your fortune. The rich man may possess many virtues; but to be a rich egotist—a monopolist in heart and spirit—is wickedness in the extreme. Refuse not to assist the wretched; but do not confine your alms to this object: great and distinguished charity consists in providing the poor with some more honest means of subsistence than asking alms;—I mean by bestowing upon the different arts, both useful and ornamental, that encouragement which will bring labour and bread.

Consider, at times, that some unforeseen event may deprive you of your family fortunes, and even consign you to misery and want. Too many strange vicissitudes have taken place before our eyes for any rich man to venture to assert—"I shall never die in exile, and in misfortune!"

Enjoy your wealth with that noble independence of its power, which the philosophers of the church, with the gospel, call—*poorness of spirit*.

Voltaire, in his scurrilous mood, affected to believe that the *poor in spirit*, so much recommended by the gospel, was mere folly. On the contrary, it is the virtue, the courage, to

maintain, even amidst riches, a humble spirit,—not the enemy of poverty,—not unable to bear it should it come,—not incapable of respecting it in others. This is virtue requiring something more than *mere folly*,—virtue only to be found united with wisdom and elevation of mind.

“Are you desirous to cultivate your mind?” says Seneca: “live the life of a poor man, or as if you were one.”

In the event of your falling into misfortune, do not lose courage. Labour in order to live, and never be ashamed of such independence. A man in actual want may be as estimable a character as he who relieves him. But you must then learn how to renounce with a good grace the habits acquired in a state of prosperity; scorn to present the ludicrous and wretched spectacle of a poor proud man. A dignified humility, strict economy, patience invincible by labour, gentle serenity of mind, proof against all evil fortune, will render you one of the noblest, if not the happiest of men.



#### ON RESPECT DUE TO MISFORTUNE, AND ON BENEFICENCE.

HONOUR be to all honest conditions of human life, and to that of honest poverty among the rest. Let the poor only turn their misfortunes to the improvement of themselves; let them

presume not to think that suffering authorizes them to commit crimes, or to foster hatred; and they cannot be wholly unhappy.

Never, however, under any circumstances, ought we to be severe in our judgment of them. Have deep compassion upon the really poor, although they are often goaded by impatience even to rage. Consider how hard a thing it is to suffer extreme want on the highway, or in the hovel, while within a few steps the wretched man beholds his fellow-creatures, splendidly arrayed and daintily fed, pass by him. Forgive him, if he have the weakness to regard you with malice, and relieve his wants because he is a man.

Always respect misfortune, in the various shapes it is known to assume. The arrows of calamity do not rankle only in the bosom of indigence; succour also those who sorrow, and who are not in absolute want, even though they should not solicit you.

Every one who lives by his labour, without the elegancies of life, and in an inferior station, has yet a claim upon your affectionate compassion. Do not by your arrogance of manner make him feel the distinction between your fortunes. Humiliate him not with harsh language, though he should happen to displease you by some want of polish, or other defect.

Nothing is so truly consolatory to the unhappy as to find himself treated with affectionate regard by his superiors: his heart swells with gratitude; he then, for the first time, perceives why the rich should be rich, and he for-

gives them for their prosperity, because he considers them worthy of it.

Domineering and brutal masters, on the other hand, are invariably hated by their domestics, however well they may reward their services.

Now, to make yourself hated by your inferiors, is a great want of morality: firstly, because you are a bad man yourself; secondly, because instead of relieving their afflictions, you increase them; thirdly, because you accuse them to serve you disloyally, to hate dependence, and to execrate the whole body of society more fortunate than themselves. And as it is just that all should enjoy as much happiness as is possible, he who ranks in a higher station should procure his inferiors such a degree of comfort as not to make their condition galling to them; but rather to become attached to it, because they see it is not despised, and is rendered easier by the rich.

Be liberal in every kind of succour to those who require it; in money and protection when you can; in giving counsel, in seasonable opportunities, and always in good manners and good examples.

But, principally, if you discover merit, devote your whole power and influence to bringing it into notice; but if you possess not the means, do all you can to console and to honour it. To blush for showing your esteem for honesty in misfortune, is the most unworthy kind of meanness. Yet you will find it but too common; and use all your vigilance not to allow yourself to be infected by it.

When a man is unhappy, most people are inclined to do him wrong, and to suppose that his enemies have some cause for running him down or annoying him. If they shall assail him with calumny, in order to justify their conduct, though it consist of the most improbable of accusations, it will be received and cruelly disseminated. The few who have the resolution to refute it are seldom listened to. It seems as if the greater portion of mankind were always happy when they are able to believe in something or other bad.

But hold in horror this wretched and degrading tendency. Whenever accusations are preferred, do not you disdain to hear a defence. And if no defence should be set up, be generous enough to imagine there may be some, and to state what appears probable to you. Do not give ear to inculpation, except where it is manifestly well-founded; but reflect at the same time, that they who hate others, assume that to be manifest which does not even exist. If you would be just, hate no one; the justice of malignant people is the rage of the Pharisees.

From the moment misfortune has fallen upon any one, were he your enemy, were he the devastator of your country, it is base to regard his misery with insulting triumph. If occasion should offer, speak to him of his faults, but with less vehemence than during the period of his prosperity; speak of them with religious attention, but not to exaggerate them, not to separate them from the good qualities which distinguished him.

Compassion for the unhappy is always noble, even when applied to the guilty. The law has a right to condemn them; but man has **not** a right to exult in their misfortune, nor to describe them in colours darker than the truth.

The habit of showing compassion will at times make you lenient even towards the ungrateful. Do not presume from part, that all are ungrateful; and do not cease to do good. Among many ungrateful, some one of opposite feelings may be found worthy of all your beneficence. These ungrateful, then, are the cause of your having dispensed your bounty so well in this instance; and his benedictions will repay you ten-fold for the rest.

Moreover, if you should meet only with ingratitude, the goodness of your own heart will be a sufficient reward.

There is no greater pleasure than that of succouring the wretched, and it is one of the few pleasures which, increasing by gratification, partakes of no alloy. It far exceeds that of receiving help; because in receiving it there is no virtue, while in giving there is much.

In the act of doing good, show a delicacy towards all, in particular with regard to persons of the more respectable class, sensitive and virtuous women, and those who are newly initiated in the harsh school of poverty; who often shed in secret their bitter tears, rather than dare to utter the agonising words, "I am in want of bread!"

Besides what you give in private, without the "one hand knowing that which the other



does," unite your means with those of other generous minds, for the purpose of enlarging your sphere of usefulness, founding good institutions, and preserving those which exist.

We have made use of one expression of Scripture; another of no less authority is this: "Take ye care that you do good, not only before God, but in the face of all men."—Rom. c. xii.

There are many objects which no individual can effect, and which cannot be accomplished in secret. Attach yourself to benevolent societies; try to promote them, to reinvigorate them, and to reform them in case of need. Never relax your efforts on account of the attacks of idle ridicule, of the avaricious, or the useless; "*those nati consumere fruges,*" always eager to undervalue the labours of energetic minds for the good of humanity.

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#### ON GRATITUDE

IF we are to consider ourselves under obligation to entertain benevolent sentiments, and to show a gentle, courteous demeanour, in regard to all, how much more do the same motives apply to us in the case of persons who have given us proofs of affection, compassion, and indulgence!

Commencing with our nearest relatives, let the same principle of grateful return and recognition of benefits received, be applied to

every one who may have afforded us disinterested aid, either by counsel or by deed.

With regard to other people, we may sometimes be apt to judge with severity, or to show want of attention, and this without incurring much blame; but in the instance of a benefactor, we can no longer be excused for any deficiency of study, in order to please him, how to avoid giving him the slightest offence, to detract in no way from his reputation, but always to show ourselves eager to advocate his cause, and to console him.

Many persons, when they think they perceive in the manner of those to whom they are obliged, too high an appreciation of their own merit in comparison with theirs, get angry, treat it as an unpardonable want of discretion, and consider themselves absolved from all occasion of showing farther gratitude. Numbers, too, because they are mean enough to blush at benefits received, are ingenious in finding reasons for some interested motive in the giver — such as ostentation, or other personal feeling; and they, in this way, try to find some excuse for their own ingratitude. Others, again, when they meet with success, hasten to restore what they had received, in order not to feel the weight of the obligation; and this done, they conceive themselves wholly free, forgetful of the lasting claims which gratitude imposes upon us.

All kind of devices, indeed, to justify ingratitude, are hollow; the ingrate is a mean being; and that we may never fall into such a despi-

cable state of mind, it is necessary that our gratitude be not limited—that it should be deeply felt, and as frankly expressed.

If your benefactor prides himself upon the advantages he conferred—if he show you not that delicacy so delightful to the feelings of the obliged—if it does not clearly appear that his motives for assisting you were generous and disinterested, it is not for you to condemn him. Throw a veil over his real or supposed faults, and behold in him only the good which he has done you. Remember the benefit, I repeat, even when you shall have repaid him—even with interest over and over.

It is sometimes right to be grateful, without making public the benefit received; but so often as your conscience shall whisper you that you ought to make it known, let no feelings of mean shame restrain you; confess yourself obliged to the friendly right hand held out to succour you. "To express your gratitude without a witness," says the excellent moralist Blanchard, "is often ingratitude."

It is only the man who feels grateful for all benefits,—even the least,—whom we can call really good. Gratitude is the soul of religion; of filial love; of love for those who love us; of love for human society, from which so many of our pleasures, in addition to our safety, are felt to flow.

By nurturing feelings of gratitude for every good thing which we receive at the hands of God, and of his ministering good men upon earth, we acquire greater strength and peace

of mind to endure the evils of this life, as well as a greater disposition to think well of, to forgive, and to assist our fellow-creatures in misfortune.

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### HUMILITY, MEEKNESS, FORGIVENESS

**PRIDE** and anger are incompatible with a gentle nature; and hence he cannot be genteel in the true sense of the word who has not habituated himself to humility and meekness of mind. "If there be any one sentiment," says Manzoni, in his excellent little book upon Comprehensive Morality, "powerful enough to eradicate that insulting tone of contempt towards others, it is assuredly that of humility. Contempt arises from a comparison with others, and a preference given to ourselves; yet how can such a sentiment ever take root but in a heart trained to consider and deplore its own miseries,—to acknowledge every kind of merit as derived from God,—to acknowledge that if God should not afford his restraining grace, it might rush into every species of evil?"

Invariably restrain your anger, or you will become harsh and haughty. If anger can do good, it is just and reasonable; but cases of this kind rarely occur. Whoever thinks it justifiable on every occasion, only employs a mask to conceal his own ill-nature.

This is a defect of character which is fearfully prevalent. Out of twenty with whom

you shall speak earnestly, you will find nineteen, each of whom will presently put himself into a passion, dilating with amazing fluency upon the generous indignation he feels against this or that. All affect to be the most violent, warm-hearted enemies of every species of iniquity and abuse—as if they were the only upright people in the world. The country in which they live is always the worst upon the face of the earth; the age in which they flourish is the vilest in the annals of time; the institutions not founded by them utterly naught; if they hear a man speaking of religion and morality, they invariably set him down for an impostor; if a rich man do not squander his gold, he is an avaricious wretch; if the poor suffer and ask relief, they are idle and abandoned; if they happen to confer the least obligation upon any one, he is to be pronounced a thankless fellow. To speak ill of all individuals, except a few of their own friends for manners' sake, appears to them one of the greatest privileges of their existence.

The worst of it is, that this ill-blood, whether excited against strangers, or their immediate neighbours, gives a sort of pleasure to almost every one who is not the exact object of its virulence. Your passionate and satirical man will easily be taken for a generous fellow, who, had he full sway, would become a hero. The meek-spirited, on the other hand, is accustomed to be regarded with contemptuous compassion, either as an imbecile or a hypocrite.

The virtues of humility and gentleness are

not very glorious, indeed, but adhere to them; they are more valuable than all glory. These very general manifestations of anger and pride only tend to show the universal want of love and true generosity, and the grand ambition to appear better than others, and better than we ourselves are.

Determine to be humble and gentle-minded, but at the same time let it be clear that you are not either an imbecile or a hypocrite. But how to prove this? By losing patience, and showing your teeth at the calumniator? No: scorn to reply; and, with the exception of particular circumstances it is impossible to specify, do not lose your patience for the sake of a bad man; and neither threaten nor reproach him. Mildness, springing from virtue, not from want of energetic feeling, has always reason on its side. By preserving this, you humble the haughty more completely than they would feel humbled by the most fiery eloquence from the lips of anger and contempt.

This quality, moreover, may be united with dignity calculated to inspire respect. The bad feel it. Your silence, while neither flattering nor seeking favour, condemns their course of wickedness; and they are conscious that you will abandon neither your religion nor your honour in fear of their condemnation.

Reconcile your mind to the idea of having enemies; but do not let it disturb you. The most beneficent, sincere, inoffensive on earth, cannot avoid them.

There are some wretches whose nature is so deeply ingrained with envy, that they cannot exist without casting their jeers and all kind of false accusations against every man who enjoys some reputation.

Have courage to be gentle and forgiving of heart to those misguided beings who injure, or wish to injure you: "not only seven times," said our Saviour, "but seventy times seven;" meaning to say without limit.

Duels, and all forms of revenge, are the insanity of passion. Rancour is a mixture of pride and baseness, more deadly than hatred itself. By forgiving an injury you may change an enemy into a friend, a perverted mind into a being capable of acquiring noble sentiments. Oh, how beautiful and how consoling is such a triumph! how immeasurably does it surpass in real grandeur all those horrible victories of man!—the bad, mean offspring of revenge.

And what if an offender, whom you have pardoned, should continue irreconcilable, and should live and die still execrating you: have you lost any thing by a good act? Have not you acquired the greatest jewel in the crown of human virtues—that of preserving your magnanimity of mind

## ON COURAGE.

**COURAGE** always ! without this, there can be no virtue. You must have courage in order to subdue your egotism, and to enable you to do good. Courage is no less necessary to conquer your natural indolence, than to support you through all your laudable studies. Courage, also, to defend your country, and to protect your fellow-creature in every emergency; courage to withstand bad example and undeserved ridicule; courage to suffer, to bear disease, privation, and sorrows of every kind, without weak lamentations;—to aspire to a degree of perfection not to be attained upon earth, yet to which, if we do not aspire, in accordance with the sublime intimation held out in Scripture, we shall forfeit all true nobility of mind.

Whatever may be the price you set upon your patrimony, your honour—life; hold yourself in readiness, at all times, to sacrifice every thing to duty, should duty exact such sacrifices from you. Without this abrogation of self,—this renunciation of every earthly advantage, rather than to retain it by a compact with evil,—a man can show no heroism of character; nay, he may even become a monster! “For no one,” in the words of Cicero, “can be just who fears death, sorrow, exile and poverty, or who prefers those things, which are



the opposite of these, to equity." To live with feelings alienated from the transitory prosperity by which we are surrounded, appears to some persons an impracticable and harsh resolve, almost allied to barbarism. It is nevertheless true, that, without a timely indifference to these extraneous goods, we neither know how to live nor to die worthily.

Courage is the great quality to raise the mind to every virtuous undertaking; but let us take care that it does not run into pride and ferocity.

They who think, or pretend they think, that courage cannot be united to gentle sentiments; they who accustom themselves to vain boastings, to a thirst for commotion and bloodshed, do discredit to that energy of will and strength of arm entrusted to them by the Deity, to make a good and exemplary use of in the great family of society. In general, these men are the least ardent in serious peril, and to save themselves they would betray their own father and brothers. It is remarked, that the first, to set an example of flight to the rest of an army, are the very boasters who, before entering the field, laughed at the pale cheek of their companions, and cast unbecoming aspersions upon the enemy.

## REGULATION OF THE DESIRES.

**DESIRE** is the immediate movement or act of the mind towards an object which presents some quality on account of which we wish to obtain it. The objects of desire, therefore, embrace all those attainments and gratifications which mankind consider worthy of being sought after. The object pursued in each particular case, is determined by the views, habits, and moral dispositions of the individual. In this manner, one person may regard an object as above every other worthy being sought after, which to another appears insignificant or worthless. The principles which regulate these diversities, and consequently form one of the great differences in human character, belong to a subsequent part of our inquiry.

In forming a classification of the desires, we must be guided simply by the nature of the various objects which are desired. Those which may be specified as the most prevalent, and the most clearly to be distinguished as separate, may be referred to the following heads :

## THE APPETITES.

The gratification of the animal propensities, commonly called the Appetites. These, which we possess in common with the lower animals, are implanted in us for important purposes; but they require to be kept under the most rigid control, both of reason and the moral

principle. When they are allowed to break through these restraints, and become leading principles of action, they form a character the lowest in the scale, whether intellectual or moral; and it is impossible to contemplate a more degraded condition of a rational and moral being. The consequences to society are also of the most baneful nature. Without alluding to the glutton or to the drunkard, what accumulated guilt, degradation, and wretchedness follow the course of the libertine—blasting whatever comes within the reach of his influence, and extending a demoralizing power alike to him who inflicts and to those who suffer the wrong. Thus is constituted a class of evils, of which no human law can take any adequate cognizance, and which, therefore, raise our views, in a special and peculiar manner, to a Supreme Moral Governor.

#### THE DESIRE OF WEALTH.

The desire of Wealth, commonly called Avarice; though avarice is perhaps justly to be regarded as the morbid excess or abuse of the propensity. This is properly to be considered as originating in the desire to possess the means of procuring other gratifications. But, by the influence of habit, the desire is transferred to the thing itself; and it often becomes a kind of mania, in which there is the pure love of gain, without the application of it to any other kind of enjoyment. It is a propensity which may, in a remarkable manner, en-

gross the whole character, acquiring strength by continuance; and it is then generally accompanied by a contracted selfishness, which considers nothing as mean or unworthy that can be made to contribute to the ruling passion. This may be the case even when the propensity is regulated by the rules of justice; if it break through this restraint, it leads to fraud, extortion, deceit, and injustice,—and, under another form, to theft or robbery. It is, therefore, always in danger of being opposed to the exercise of the benevolent affections, leading a man to live for himself, and to study only the means calculated to promote his own interest.

#### THE DESIRE OF POWER.

The desire of Power, or Ambition. This is the love of ruling—of giving the law to a circle, whether more or less extensive. When it becomes the governing propensity, the strongest principles of human nature give way before it—even those of personal comfort and safety. This we see in the conqueror, who braves every danger, difficulty, and privation, for the attainment of power; and in the statesman, who sacrifices for it every personal comfort—perhaps health and peace. The principle, however, assumes another form, which, according to its direction, may aim at a higher object. Such is the desire of exercising power over the minds of men; of persuading a multitude, by arguments or eloquence, to deeds of usefulness; of pleading the cause of the oppressed;

a power of influencing the opinions of others, and of guiding them into sound sentiments and virtuous conduct. This is a species of power, the most gratifying by far to an exalted and virtuous mind, and one calculated to carry benefit to others wherever it is exerted.

#### EMULATION.

The desire of Superiority, or Emulation.—This is allied to the former, except that it does not include any direct wish to rule, but aims simply at the acquirement of superiority. It is a propensity of extensive influence, and not easily confined within the bounds of correct principle. It is apt to lead to undue means for the accomplishment of its object; and every real or imagined failure tends to excite hatred and envy. Hence it requires the most careful regulation, and, when much encouraged in the young, is not free from the danger of generating malignant passions. Its influence and tendency, as in other desires, depend in a great measure on the objects to which it is directed. It may be seen in the man who seeks to excel his associates in the gaiety of his apparel, the splendour of his equipage, or the luxury of his table. It is found in him whose proud distinction is to be the most fearless rider at a steeple-chase or a fox-hunt—or to perform some other exploit, the only claim of which to admiration consists in its never having been performed before. The same principle, directed to more worthy objects, may influence him who seeks

to be distinguished in some high pursuit, calculated to confer a lasting benefit upon his country or on human kind.

#### THE DESIRE OF SOCIETY.

This has been considered by most writers on the subject as a prominent principle of human nature, showing itself at all periods of life, and in all conditions of civilization. In persons shut up from intercourse with their fellow-men, it has manifested itself in the closest attachment to animals; as if the human mind could not exist without some object on which to exercise the feelings intended to bind man to his fellows. It is found in the union of men in civil society and social intercourse—in the ties of friendship, and the still closer union of the domestic circle. It is necessary for the exercise of all the affections; and even our weaknesses require the presence of other men. There would be no enjoyment of rank or wealth, if there were none to admire; and even the misanthrope requires the presence of another to whom his spleen may be uttered. The abuse of this principle leads to the contracted spirit of party.

#### THE DESIRE OF ESTEEM.

The desire of Esteem and Approbation.—This is a principle of most extensive influence, and is, in many instances, the source of worthy and useful displays of human character.—

Though inferior to the high sense of moral obligation, it may yet be considered a laudable principle, — as when a man seeks the approbation of others by deeds of benevolence, public spirit, or patriotism, — by actions calculated to promote the advantage or the comfort either of communities or individuals. In the healthy exercise of it, a man desires the approbation of the good ; in the distorted use of it, he seeks merely the praise of a party — perhaps, by deeds of a frivolous, or even vicious character, aims at the applause of associates whose praise is worthless. According to the object to which it is directed, therefore, the desire of approbation may be the attribute either of a virtuous or a perverted mind. But it is a principle which, in general, we expect to find operating, in every well-regulated mind, under certain restrictions. Thus, a man who is totally regardless of character — that is, of the opinion of all others respecting his conduct, we commonly consider as a person lost to correct, virtuous feeling. On the other hand, however, there may be instances in which it is the quality of a man of the greatest mind, to pursue some course to which, from adequate motives, he has devoted himself, regardless alike of the praise or the disapprobation of other men. The character in which the love of approbation is a ruling principle is, therefore, modified by the direction of it. To desire the approbation of the virtuous, leads to conduct of a corresponding kind, and to steadiness and consistency in such conduct. To seek the approbation of the

vicious, leads, of course, to an opposite character. But there is a third modification, presenting a subject of some interest, in which the prevailing principle of the man is a general love of approbation, without any discrimination of the characters of those whose praise is sought, or of the value of the qualities on account of which he seeks it. This is vanity, and it produces a conduct wavering and inconsistent—perpetually changing with the circumstances in which the individual is placed. It often leads him to aim at admiration for distinctions of a very trivial character, or even for qualities which he does not really possess. It thus includes the love of flattery. Pride, on the other hand, as opposed to vanity, seems to consist in a man entertaining a high opinion of himself, while he is indifferent to the opinion of others; thus we speak of a man who is too proud to be vain.

Our regard to the opinion of others, is the origin of our respect to character, in matters which do not come under the higher principle of morals; and is of extensive influence in promoting the harmonies, proprieties, and decencies of society. It is thus the foundation of good breeding, and leads to kindness and accommodation in little matters which do not belong to the class of duties. It is also the source of what we usually call decorum and propriety, which lead a man to conduct himself in a manner becoming his character and circumstances, in regard to things which do not involve any higher principle. For, apart



entirely from any consideration, either of morality or benevolence, there is a certain line of conduct which is unbecoming in all men; and there is conduct which is unbecoming in some, though it might not be in other men,—and in some circumstances, though it might not be so in others. It is unnecessary to add, how much of a man's respectability in life often depends upon finding his way, with proper discrimination, through the relations of society which are referable to this principle; or, by how many actions which are not really wrong, a man may render himself despised and ridiculous. The love of esteem and approbation is also of extensive influence in the young, both in the conduct of education and the cultivation of general character; and it is not liable to the objections, formerly referred to, which apply to the principle of Emulation. It leads also to those numerous expedients by which persons of various character seek for themselves notoriety, or a name, or desire to leave a reputation behind them when they are no more. This is the love of posthumous fame, a subject which has afforded an extensive theme both for the philosopher and the humourist.

#### THE DESIRE OF KNOWLEDGE.

The desire of Knowledge, or of Intellectual Acquirement, including the principle of Curiosity. The tendency of this high principle must depend, as in the former cases, on its regulation, and the objects to which it is direct-

ed. These may vary from the idle tattle of the day, to the highest attainments in literature or science. The principle may be applied to pursuits of a frivolous or useless kind, and to such acquirements as lead only to pedantry or sophism; or it may be directed to a desultory application, which leads to a superficial acquaintance with a variety of subjects, without a correct knowledge of any of them. On the other hand, the pursuit of knowledge may be allowed to interfere with important duties which we owe to others, in the particular situation in which we are placed. A well-regulated judgment conducts the propensity to worthy objects; and directs it in such a manner as to make it most useful to others. With such due regulations, the principle ought to be carefully cultivated in the young. It is closely connected with that activity of mind which seeks for knowledge on every subject that comes within its reach, and which is ever on the watch to make its knowledge more correct and more extensive.

#### THE DESIRE OF MORAL IMPROVEMENT.


This leads to the highest state of man; and it bears this peculiar character, that it is adapted to men in every scale of society, and tends to diffuse a beneficial influence around the circle with which the individual is connected. The desire of power may exist in many, but its gratification is limited to a few: he who

fails may become a discontented misanthrope; and he who succeeds may be a scourge to his species. The desire of superiority, or of praise, may be misdirected in the same manner, leading to insolent triumph on the one hand, and envy on the other. Even the thirst for knowledge may be abused, and many are placed in circumstances in which it cannot be gratified. But the desire of moral improvement commends itself to every class of society, and its object is attainable by all. In proportion to its intensity and its steadiness, it tends to make the possessor both a happier and a better man, and to render him the instrument of diffusing happiness and usefulness to all who come within the reach of his influence. If he be in a superior station, these results will be felt more extensively; if he be in an humble sphere, they may be more limited; but their nature is the same, and their tendency is equally to elevate the character of man. This mental condition consists, as we shall afterward have occasion to show more particularly, in an habitual recognition of the supreme authority of conscience over the whole intellectual and moral system, and in an habitual effort to have every desire and every affection regulated by the moral principle and by a sense of the Divine will. It leads to a uniformity of character which can never flow from any lower source, and to a conduct distinguished by the anxious discharge of every duty, and the practice of the most active benevolence.

The Emotions which have been now briefly mentioned, seem to include the more important of those which are referable to the class of desires. There is, however, another principle which ought to be mentioned as a leading peculiarity of human nature, though it may be somewhat difficult to determine the class to which it belongs. This is, the Desire of Action;—the restless activity of mind, which leads it to require some object on which its powers must be exercised, and without which it preys upon itself, and becomes miserable. On this principle we are to explain several facts which are of frequent observation. A person accustomed to a life of activity longs for ease and retirement, and when he has accomplished his purpose, finds himself wretched. The frivolous engagements of the unoccupied are referable to the same principle. They arise, not from any interest which such occupations really possess, but simply from the desire of mental excitement—the felicity of having something to do. The pleasure of relaxation, indeed, is known to those only who have regular and interesting employment. Continued relaxation soon becomes a weariness; and, on this ground, we may safely assert, that the greatest degree of real enjoyment belongs, not to the luxurious man of wealth, or the listless votary of fashion, but to the middle classes of society, who, along with the comforts of life, have constant and important occupation.

The mental condition which we call Desire, appears to lay in a great measure at the found-

ation of character ; and, for a sound moral condition, it is required that the desires be directed to worthy objects ; and that the degree or strength of the desire be accommodated to the true and relative value of each of these objects. If the desires are thus directed, worthy conduct will be likely to follow in a steady and uniform manner. If they are allowed to break from these restraints of reason and the moral principle, the man is left at the mercy of unhallowed passion, and is liable to those irregularities which naturally result from such a derangement of the moral feelings. If, indeed, we would see the evils produced by desire, when not thus controlled, we have only to look at the whole history of human kind. What accumulated miseries arise from the want of due regulation of the animal propensities, in the various forms in which it degrades the character of rational and moral beings ! What evils spring from the love of money, and from the desire of power ; from the contests of rivals, and the tumults of party — what envy, hatred, malignity, and revenge ! What complicated wretchedness follows the train of ambition,—contempt of human suffering, countries depopulated, and fields deluged with blood ! Such are the results of desire, when not directed to objects worthy of a moral being, and not kept under the rigid control of conscience, and the immutable laws of moral rectitude. When, in any of these forms, a sensual or selfish propensity is allowed to pass the due boundary which is fixed for it by reason and the moral



principle, the mental harmony is destroyed, and even the judgment itself comes to be impaired and distorted in that highest of all inquiries — the search after moral truth.

The desires, indeed, may exist in an ill-regulated state, while the conduct is yet restrained by various principles—such as submission to human laws, a regard to character, or even a certain feeling of what is morally right, contending with the vitiated principle within. But this cannot be considered as the healthy condition of a moral being. It is only when the desire itself is sound, that we can say the man is in moral health. This, accordingly, is the great principle so often and so strikingly enforced in the sacred writings: "Keep thy heart with all diligence, because out of it are the issues of life." "Blessed are the pure in heart, for they shall see God." Thus, there are desires which are folly, and there are desires which are vice, even though they should not be followed by indulgence; and there are desires which tend to purify and elevate the moral nature, though their objects should be beyond the reach of our full attainment in the present state of being. Perfect moral purity is not the lot of man in this transient state, and is not to be attained by his own unaided efforts. But, subservient to it is that warfare within, that earnest and habitual desire after the perfection of a moral being, which is felt to be the great object of life, when this life is viewed in its relation to that which is to come. For this attainment, however, man must feel

his total inadequacy — and the utmost efforts of human reason have failed in unfolding the requisite aid. The conviction is thus forced upon us, that a higher influence is necessary, and this influence is fully disclosed by the light of revealed truth. We are there taught to look for a power from on high, capable of effecting what human efforts cannot accomplish,—the purification of the heart.

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#### MAXIMS ON EARLY RISING.

1. **EARLY** rising, by the general consent of physicians, and according to every observation and all experience, is conducive to health.

2. It is conducive to long life in two ways: by increasing the number of our years, and by increasing the number of hours in those years. He who sleeps only eight hours, has a longer year than he who sleeps twelve, by the difference of four hours, which is one whole day in six.

2. It is easy to see that four hours additional every day, must be a very important acquisition. Men of pleasure may be busy in those hours; and men of business may find time to relax.

4. Those who wish to dedicate some portion of every day to pleasure, or to some employment distinct from their professional engagements, will, by early rising, be enabled to se-

cure the self-possession of what part of the day suits them best.

5. The fair sex will find early rising conducive to health, and much more so to beauty, than the vast variety of cosmetics, which in general destroy what they are intended to preserve. There are no other means of preserving the complexion but one, namely, early rising—but there are fifty ways of destroying it, and not one of restoring it, when finally gone. Nature herself looks best when she rises early, that is, in summer.

6. Those who indulge much sleep will not become early risers at once; they may be called up three or four hours before their time, but will be drowsy and stupid all day. Such is the force of habit.

7. Early rising, therefore, is to be acquired by degrees, by a little taken from every morning's slumber. The summer is the proper time to begin this reformation, for then there are no excuses about fire and candle.

8. Ladies who have families will be particularly sensible of the benefit of early rising. When mistresses are asleep, servants consider them as *dead in law*, and act accordingly.

9. When beginning the practice of rising early, if you awake, never consider whether you shall rise or not—rise at once: if you deliberate, you will be sure to decide in favour of “a little more sleep, a little more folding of the hands to sleep.”

10. Reading in bed will not answer the purpose. The posture inclines to sleep, and what



you read will not be remembered. There are very few authors that can keep awake a reader who is already on his or her pillow.

11. Never ask "what o'clock is it?" If you are fully awake, and the morning come, you have no occasion for more sleep.

12. Go to bed early and good-humoured, and rise with the lark.

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### ON LYING.

LIES of interest are very various, and more excusable and less offensive than many others. The pale and ragged beggar who, to add to the effect of his or her ill looks, tells of the large family which does not exist, has a strong motive to deceive in the penury which does exist. And the tradesman, who tells you he cannot afford to come down to your price, because he gave almost as much for the goods you are cheapening, is only labouring diligently in his calling, and telling a falsehood which custom authorizes, and which you may believe or not, as you choose. It is not from persons like these that the worst or most disgusting marks of falsehood are found.

It is when habitual and petty lying profanes the lips of those whom independence preserves from the temptation to violate the truth, and whom education and religion ought to have taught to value it.

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Lies of convenience are next in the list, and are super-eminent in extent and frequency. The order to your servant to say, "Not at home," is a lie of convenience; and one which custom authorizes, and which even some moralists defend, because, say they, it deceives no one. But this I deny: — it is often meant to deceive — but were it not so, and were it understood amongst equals as a simple and legitimate excuse, it still is very objectionable, because it must have a pernicious effect on the minds of our servants, who cannot be supposed parties to this implied compact among their superiors, and must, therefore, understand the order *à la lettre*, and that order is, "Go and tell a lie for my convenience." How, then, I ask, in the name of justice and common sense, can I, after giving such an order, resent any lie which a servant may think proper to tell me for his convenience, or his pleasure, or his interest? But amongst the most frequent lies of convenience, are those which are told relative to engagements which they who make them are averse to keep: "Head-aches," "bad colds," "unexpected visitors from the country." All these, in their turn, are used as lies of convenience, and gratify indolence or caprice at the expense of integrity. How often have I pitied the wives and children of professional men, for the number of lies which they are obliged to tell in the course of the year! — "Dr. — is very sorry, but he was sent for to a patient just as he was coming." — "Papa's

compliments, and he is very sorry, but he was forced to attend a meeting of creditors, but will certainly come, if he can, by-and-bye;" when the chances are, that the physician is enjoying himself over his book and his fire, and the lawyer also — congratulating themselves on having escaped that terrible bore, a party, at the expense of teaching their wife and daughter, or son, to tell what they call a white lie! I would ask those fathers—I would ask mothers, who make their children bearers of similar excuses, whether they could conscientiously resent any breach of veracity committed by their children in matters of more importance? I believe that habitual, permitted, and encouraged lying, in little and unimportant things, leads undoubtedly to want of truth and principle in greater and serious matters. The barrier, the restrictive principle once thrown down, no one can presume to say where the inroads and the destruction will end; and however exaggerated, however ridiculously rigid my ideas and opinions may appear, I must repeat, it is my firm conviction, that on no occasion whatever is truth to be violated or withheld.

## ON SHOOTING WITH A LONG BOW.

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Oh ! wad some pow'r the giftie gie us,  
To see oursel's as others see us,  
It wad frae monie a blunder free us,  
And foolish notion.—BURNS.

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“SHOOTING with a long bow” is a figurative expression for a very prevalent, but contemptible practice, which I should find it difficult to define in terms more significant or concise than those I have just used. Allow me, however, without a figure, and in plain parlance, to state more at length what is included in the phrase, “Shooting with a long bow.” The simple meaning, then, is nothing more or less than telling what is not true, and in consequence, the narrator is a LIAR ! Truth is the mark at which he should aim ; but the farther he shoots beyond it, or the wider the aim he takes, the longer is the bow which he draws. In the application of this phrase there is, however, one, and only one peculiarity, which, in some degree, may claim the privilege of a saving point, and which it is but fair to mention. The man to whom so odious a description is usually applied, is not a deliberate liar. He would scorn to frame, utter, and circulate a falsehood which would either directly or indirectly injure the life, the property, or the good name of any individual. It is quite probable that the shooter with the long bow may be free of all malice,

or of any tincture of envy, or the spirit of distraction. The sin which so easily besets him is not that of a wicked tongue, seeking to injure and degrade the character or talents of another person, but that of a vain tongue, seeking to exalt himself in his own, and in the opinion of others. At one time he adds to the truth, at another he takes from it; now, his statement is founded on fact—now, it is all fiction; but he is at all times, and upon all occasions, simply burning incense at the shrine of his own vanity, and just mixing truth with falsehood, and facts with fancy, in such proportions as he thinks will best serve to make his acquaintances stare with admiration and astonishment, and think more highly of him than sober truth would warrant. But a question naturally suggests itself here—does he succeed in this? He does not, and let him mark the consequence. After deceiving himself for a long time (his friends being undeceived in a very short time), he finds, to his mortification, that he has deceived nobody but himself, and that the higher he has endeavoured to exalt his character and talents above their *true* standard, the lower he has sunk them in the estimation of those who have discovered at once his want of modesty and veracity. Making this unpleasant discovery, he begins, when perhaps it is too late, to endeavour to establish his character upon a better foundation, and to assert his right to what is really his due; but here again he labours under a great disadvantage, for “even if he speak the truth,” his state-

ments are received with hesitation and distrust, and he feels to his cost, the bitter truth contained in the words of the ancient fabulist :—

*Quicumque turpi fraude semel innotuit  
Etiam si vera dicit, amittit fidem.*

It is probable enough, that associates, tired of at last, and disgusted at his narrations, either become shy of his company, or shun him altogether, as they would shun the society of one addicted to habitual intoxication. In the one case, as in the other, Major Longbow has only the alternative of forming a new, but an inferior set of acquaintance. Here, however, old habits return with all the virulence of a relapse in a physical disease. The pampered palate still recurs to the same overseasoned dainties, for the support of its vanity, as a return to the stimulating liquor affords a temporary freshness and vigour to the parched veins and shattered nerves of the drunkard.

One great misfortune under which the drawer of a long bow always labours, is, that amongst all his acquaintances, who are of course well aware of his foible, there is in general not one faithful friend to bring the system of self-delusion to an end, by an honest and candid exposure of the folly of feeding his vanity at the expense of sacrificing his character for truth. In such a case advice would often, perhaps, be well received, if it were faithfully and kindly administered; but it is seldom offered at all, partly through fear of offending, and partly from the pleasure acquaintances feel in enjoying the joke which such a despicable foible affords

them. Acquaintances look on, and relish it as a kind of amusement, just as the Philistines made sport of Sampson, or as little urchins amuse themselves with the tipsy citizen, who imagines that he is walking steadily and straight forward to his home, when, in fact, he is mistaking the breadth of the street for the length of it, and reeling and swaggering at every step.

The test of ridicule I have known applied with effect to stop, at least for the time being, the long-bow-exercise of its pitiable hero, and compel him to shrink within himself, in all the bitter consciousness of detected falsehood ; but the ministration of this test requires a degree of readiness, confidence, and power of imagination, possessed by few, and cannot, therefore, be recommended as a general remedy for this mental, or rather moral disease. The plan is, to give the bow a still stronger pull, or, in plain terms, to narrate a tale in the same strain, but abundantly more extravagant and ridiculous, which is perfectly equivalent to, although it saves one the pain of telling Major Longbow to his face, that he is a fabricator and a liar, and that others, were they so inclined, could fight him with his own weapons, and perhaps surpass him in this dishonourable warfare.

Such a deplorable instance of self-infatuation, as that of the long bow, demands our sympathy, and calls for remonstrance. The fabricator of a story whose origin is nowhere to be found, except in his own imagination, becoming much in love with the ingenious fabrication, he, by some unaccountable process of mental

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infatuation, actually believes it true, and hence the most unwarrantable prepossessions or prejudices are founded and acted upon, by the victim of this disease, as if they were lightened up into actual existence by the sunbeams of truth.

Another unfortunate case in which the long-bow hero often betrays himself, is a want of consistency and keeping, in many of his fabrications, too precious in his sight to be withheld from his apparently gratified hearers; but it is frequently discovered that memory, not keeping pace with imagination, plays him now and then a slippery trick, and leads him, on one occasion, to relate what happened over three bottles of Madeira with the Colonel, and which, at another time, was over five bottles of Claret with the Judge; and what is equally probable, since the former narration, his fertile powers have either supplied a preface, or subjoined an addendum, in which former editions were deficient; all giving ample proof of the force of Tillotson's remark, that "a liar has need of a good memory." Shakspeare has given a felicitous illustration of the case, in Falstaff's "men in buckram."

When a man has thus no friends to inform him of his failings, and is on the brink of ruin, from not knowing their effects on his character and condition, the public is in some measure bound to find friends for him, and to provide for the blindness of his vanity, just as the community to which he belongs is in duty bound to provide for him in the case of his becoming



a pauper, and being deprived of the means of taking care of, or providing for himself. Who knows what poor infatuated, self-approving wight may cast his eyes upon this, and save himself, in future, the degrading appellation of "shooting with a long bow;" amusing some, pitied and despised by others, and degrading himself in the opinion of all—

"To make himself in well-bred tongue prevail,  
And *little I* the hero of each tale!"

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#### ON PRESENCE OF MIND

PRESENCE of mind may be defined "a readiness to turn to good account the occasions for speaking or acting." It is an advantage that often has been wanting in men of the most accomplished knowledge.

Presence of mind requires an easy wit, a proper share of cool reflection, a practice in business, an intuitive view according to different occurrences, memory and sagacity in disputation, security in danger; and in the world, that liberty of heart which makes us attentive to all that passes, and keeps us in a condition to acquit ourselves judiciously in every exigency.

We read and admire the traits of this valuable quality which history has handed down, but greatly doubt whether, much as we may be disposed to praise its exercise, it is attainable by any ordinary impulse of the mind.

A few striking instances of its occurrence will, perhaps, interest the reader :—The caliph, Hégiage, we are told, whose cruelties rendered him the abhorrence of his people, was wont to traverse, *incognito*, the extensive provinces of his empire ; one day, unattended, and without any mark of distinction, he met with an Arab of the desert, and after some discourse with him, "Friend," said he, "I would be glad to know from you what sort of a man this Hégiage is, of whom so much is said." "Hégiage," answered the Arab, "is not a man, but a tiger, a monster." "What is laid to his charge?" "A multitude of crimes : he has drenched himself in the blood of more than half a million of his subjects." "Have you ever seen him?" "No." "Well, then, look up, it is the very man to whom you speak!" The Arab, without showing the least surprise, looked steadfastly at, and said haughtily to him, "And do you know who I am?" "No." "I belong to the family of Zobair, every one of whose descendants becomes a fool once in the year ; this is my day." Hégiage smiled at so ingenious an excuse, and pardoned him.

A Gascon officer in the French army was speaking pretty loud to one of his comrades—as he was leaving him, he said in an important tone of voice, "I am going to dine with Villars." Marshal Villars, who then happened to pass within hearing, said mildly, "On account of my rank, and not on account of my merit, you should have said Mr. Villars." The Gascon, who little thought his general so near,

replied unabashed, "Well-a-day, nobody says Mr. Cæsar, and I therefore thought it would be improper to speak of you as Mr. Villars."

Presence of mind seems to be particularly necessary in the commander of an army, not merely to obviate accidents in the midst of an action, but also in order to check the disorder of frightened troops, and when, declining their duty, they are ripe for mutiny against their chief.

Ancient history mentions, that the army of Cyrus, in presence of that of Croesus, took for an ill-omen, a loud clap of thunder. This impression did not escape the penetration of Cyrus; his genius immediately suggested to him an interpretation of the presage, which spirited up his soldiery: "Friends," said he, "the Heavens declare for us; let us march on to the enemy; I hear the cry of victory; we follow thee, O great Jupiter!"

Lucullus being ready to give battle to Tigranes, he was remonstrated with, to dissuade him from it, that it was an unlucky day. "So much the better," said he, "we shall make it lucky by our victory."

We might become tedious in the mention of instances in which this valuable faculty has been eminently useful; but we could not advance one to its disparagement. At the outset we expressed our belief that it originates from a natural bias of the mind, with which but few are gifted; nevertheless, considerable approaches may be made by the most timid, if in the season of trial they will but aim at self-

command. The most insignificant of insects, a moth or spider for instance, suddenly discovered on the person, or even near it, has excited convulsive terror to such a degree as to preclude the sufferer from exercising the slightest precaution to obviate the inconvenience; and yet occasions requiring nerve and energy, have elicited corresponding vigour of purpose, when it has deliberately been roused into action. Possessing this degree of firmness, it should be the effort of every one to make it generally subservient to events as they arise, and thus attain some affinity to that valuable characteristic, presence of mind.

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## SELF-IMPROVEMENT.

THE chief means of attaining self-improvement are conversation, reading, and *study*—without the last nothing indeed can prove of any essential service; reading is such an inestimable benefit, that none but the most frivolous can regard it as being merely the source of amusement, for when judiciously conducted it is the chief vehicle of information and instruction; it enables us to become acquainted with the most memorable transactions, inventions, manners, &c. of the remotest ages; by reading we are put in possession of the sentiments and experienced remarks of the wisest men of every civilized nation—all exhibited

in the ablest manner and best dress ; it e  
instructs all — the statesman and citize  
scholar and the mechanic ; it is, in a  
from the *Press*, that invaluable school f  
persons, that best of public monitors (   
properly restrained from overstepping  
bounds of decorum), we derive so many i  
mable benefits ; and thanks to the present  
mode of conferring its blessings, there is  
ly now any one so poor who may not be  
bled to reach some of the brightest ger  
literature.

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#### HIGH APPRECIATION OF LIFE, AND FI TUDE TO MEET DEATH.

MANY books, I am aware, treat of moral  
gations in a manner more extended and  
ornate : but I, my young friend, have u  
taken simply to present you with a man  
which I might treat briefly of the whole v  
I conceived necessary to urge upon your s  
tion.

I have now only to add—let not the w  
of these duties alarm you ; they are onl  
supportable to the idle and the vicious.  
us rather be of good heart, and we shall c  
ver in each duty a mysterious beauty v  
invites us to love it. We shall feel a wo  
ful power augment our natural strengt  
proportion as we ascend the arduous pa

virtue. You will experience that man is a superior being to that which he appears, provided he aspire strenuously to attain the full scope of his destination, which consists in raising himself above all low and grovelling passions; in cultivating the noblest with constant spirit, and at length approaching by such means to immortal communion with God himself.

Value life—but not so as to love it for mere vulgar pleasures and despicable views of ambition. Prize it only for that something more important, more elevated, and divine; because it is the arena of merit; dear to the eye of Omnipotence; glorious to Him; glorious and necessary to ourselves. Love it, then, notwithstanding its sorrows, or rather for its sorrows, since these lend it a beauty and dignity worthy of an imperishable mind. It is these which cause to spring up, to unfold, and to bear, the fruit of generous thoughts and noble determinations in the breast of man.

Yet be ever mindful that this life, which you ought to estimate, is given you but for a brief period. Dissipate it not in too many relaxations or enjoyments. Give only to joy and pleasure what is necessary—so much as may seem good for your health and the comforts of others. Prefer, when you can, to make your pleasure chiefly consist in laudable employment; I mean, by serving your fellow-citizens with a spirit of magnanimous brotherhood, and in serving your God with the filial love and obedience due to him.

And finally, while thus attached to life by some of its nobler ties, forget not the repose that awaits you as its evening draws nigh, on the pillow of the tomb. The attempt to disguise the necessity of dying, is a weakness calculated to damp our ardour for doing good. You are not to hasten that solemn moment by any fault of your own; but do not desire to shun it out of fear. Be ready to peril your life in order to save another, and more especially for the salvation of your country. In whatever form it may be your destiny to meet it, show a prompt spirit, a dignified courage, and sanctify it with all the sincerity and the energy of your faith.

By observing all this, you will stand conspicuous, in the noblest sense, as a man and a citizen; you will be the benefactor of society, and the author of your own happiness!

**THE END.**

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
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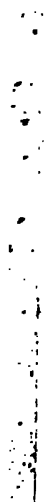












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